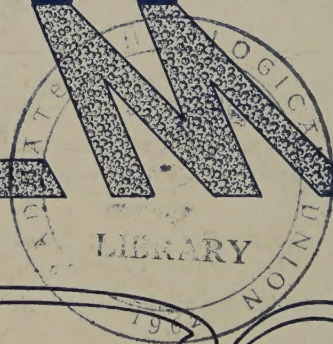


# SOCIAL JUSTICE REVIEW



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5418 Moeller Ave  
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# SOCIAL JUSTICE REVIEW

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## THE PEACE AND THE TRUTH

THE way to peace is through knowledge. In a democratic country whatever the government does should be accepted by public opinion. Public opinion cannot function properly without adequate information. The two sides of any issue must be fairly presented; only if this is done can the public make a decision in harmony with its real wishes. One-sided information, no matter what motives may be behind it, means deception. The people are led to demand a certain action, or to acquiesce in it, because the full truth is unknown to them. Public opinion will not accept such a condition for long. A reaction will set in as soon as the other side of the case becomes known. This reaction may destroy the political basis of whatever has been done before without proper knowledge on the part of the public. For this reason, if for no other, it is vital that both sides of the story be known to us even so far as our enemies are concerned. We need this for our own sake more than for theirs.

Current misconceptions about Germany, in particular, are legion, and this article can be concerned with but a few of them. It will simplify matters if errors are taken up which have been expressed in criticism of a couple of recent books. For those books were devised to dispel the fog of biased information which has settled so heavily over this country, and to give us a picture which will not need revision a few years from now. Some reviewers have tried to bury them under an avalanche of wartime clichés and stereotypes. No doubt these reviewers—whose judgment is in such contrast to the many others who have extended a cordial welcome to both volumes—were sincere. They themselves were the victims of that psychology of fear which, as Don Sturzo has put it, “disintegrates the sense of realities.” Something should be done to keep them from spreading the contagion to which they themselves have succumbed.

The first of the two books is Max Jordan's *Beyond All Fronts*.<sup>1)</sup> It is a splendid volume,

written by a man who knew the people of Germany and of the other countries of central and western Europe because he had made friends with them, and who was able to maintain his contacts with them after the night of totalitarian darkness had begun to descend upon this part of the world. Jordan accepts people as human beings wherever he finds them, and his supreme concern is to bring together again, in a true peace of construction, what the war has separated in its inevitable, and now so horribly efficient, work of destruction.

The title of Jordan's book is taken from a message by that intrepid fighter for right and honor, Dr. Karl Goerdeler, the leader of the attempt made last July 20 to eliminate Hitler and his gang, end further resistance on the part of Germany, and give to the victors a chance to build peace upon the basis of the ideals which they had proclaimed. Goerdeler had opposed the Nazis before the war and during the war, whether they were winning or losing. In his words: “Beyond all fronts, and in the midst of the havoc, a solidarity of the decent people was maintained in the spirit.” That there are such people within the enemy countries, Jordan shows convincingly; and Catholics might also bear in mind that Pope Pius XII, in a moving address to Polish soldiers, said that there are “upright souls” in all nations. If there is to be peace, it will come from co-operation among these upright souls!

One of the reviews which failed to perceive the message of Jordan's book, and its importance for this nation, was written by Sigrid Schultz and published in the *Chicago Tribune*. Its arguments are taken up here because the circulation of the *Tribune* is so large, and because attempts to secure a correction of the most obvious errors of the review have failed. Miss Schultz takes exception to Dr. Jordan's statement that Hitler never obtained a majority in a free election. The Nazis, she emphasizes, emerged as the strongest party in the elections of 1932, and “Tradition had it that the strongest party formed the cabinet with the help of parties in sympathy with its aims.” The

<sup>1)</sup> Bruce Publishing Co., Milwaukee, 1944, pp. 386.



authority for such statements is none other than Hitler and the Nazis.

The only time in which Hitler himself ran for office in a free election was in the presidential elections of 1932, in which he was defeated by von Hindenburg, then the candidate of the Republicans, and all other moderate elements. In the Reichstag elections of July 31 of that year the Nazis did become the strongest single party. When, on that basis, Hitler asked President von Hindenburg to appoint him Chancellor, the old man gave to "the Bohemian corporal" a rather caustic lecture about his duties under the constitution, then dismissed his visitor without offering him a chair. Hindenburg was then aware of what he later forgot, namely, that Hitler's goal was not the formation of a constitutional government but the establishment of a party dictatorship which, as Meissner later put it on the President's behalf, "he could not reconcile with either his oath or his conscience."

Ignorance of constitutional problems, so general among contemporary writers, may be the reason for the views expressed by Miss Schultz. She is not aware of the fact that constitutional practice is one thing in the Anglo-Saxon countries, which have been wise enough to retain the plurality system of voting with all its integrating effects, and quite another thing under proportional representation which, whenever and wherever it is carried to its logical conclusion, produces an inevitable trail of disintegrating results. Any large party in, let us say, England or Canada, is moderate as well as large, and may for that reason be confidently entrusted with the formation of the Government. Large parties under P. R. may be radical. In that case, the formation of governments is quite properly entrusted to a centrist group, no matter how small, because it alone will have a chance to secure a majority for its measures. In Sweden, for example, Mr. Ekman, the leader of a group numbering but 28 of the 230 members of the Riksdag, headed, from 1926-28 and from 1930-32, a cabinet enjoying the direct support of the members of his own party alone. In Germany, before the Nazis came to power, cabinets without the participation of the largest party served much longer than cabinets which included the largest party. If that is undesirable, it is but one of the many effects of a thoroughgoing system of proportional representation. It has been suggested that we "impose" such a system upon Germany as part of the peace. Assurance that this will not be done and that our military govern-

ment will take no irrevocable steps in this direction would be highly desirable.

The people in Germany were never impressed with the mere size of the Nazi party. They were aware of its mushroom character and knew that, having prospered with the depression, it was bound to die with recovery. Between July 31 and November 6, 1932, when there was a slight indication of economic improvement, the Nazi party lost two million votes. In subsequent local elections its losses ranged up to 50 per cent. One more general election with the Nazis out of power, and their strength would have collapsed like a pricked balloon. (In this regard, the Nazis are comparable to the Chartists in England and the Boulangists in France.) It so happens that on these matters we have some rather revealing testimony from none other than Dr. Goebbels, who in 1934 published, under the title, "Vom Kaiserhof zur Reichskanzlei," excerpts from his Diary for the period from January 1, 1932, to May 1, 1933. His entry of December 6 contains these sentences:

"The situation in the Reich is catastrophic. In Thüringen we have, since July 31, suffered a loss of nearly 40 percent."

On December 8 he writes:

"In the organization there prevails great depression. Pecuniary worries make every consistent work (zielbewusste Arbeit) impossible."

That was the day on which Hitler received a letter from his then second in command, Gregor Strasser, threatening to split his party and take its more moderate elements away from him. Goebbels describes how Hitler was pacing up and down in his hotel room, bitter "and deeply wounded by this faithlessness, and finally exclaiming: "When, sometime, the party falls to pieces, then within three minutes I will make an end of it with my pistol."

This is the situation<sup>2</sup>) from which Hitler and the Nazis were saved by von Papen, a group of Junkers and a group (not a majority!) of industrialists on January 30, 1933. Had Hindenburg taken the same view of his oath which was his months earlier, it would have been possible to soon forget that there ever was such a thing as a large Nazi party.

The reviewer further states that in 1932 the Nazis "enjoyed the co-operation . . . of a good part of the Catholic Centrists led by von Papen." The "good part" was an infinitesimal fraction of one

<sup>2</sup>) On some aspects of the subject see A. Kantorowitz, "The Führer-Makers," *The Nation*, February 6, 1943.



percent. Not one of the members of the parliamentary group of the Center party supported von Papen. In the two Reichstag elections of 1932 the Centrists put up a magnificent battle against von Papen's "Regierung ohne Volk"—government without the people." To say that in 1932 to vote for a Centrist group meant "voting for co-operation with Hitler" is the sheerest nonsense.<sup>3)</sup>

From the statement that the German people "elected" Hitler because of the inflation of Nazi strength caused by the depression between 1930 and 1932, it is but one step to the assertion that Hitler's plebiscites proved that "95 percent of the German people were behind him." (When such claims were made by Nazi propagandists in Germany, the people would ask: How far behind?) Yet, this is the substance of an assertion made by a Hungarian refugee by the name of Vambéry, in criticism of my book, "The Tyrants' War and the Peoples' Peace," in the columns of *The Nation*,<sup>4)</sup> a periodical which, whatever we may think of some of its current policies, has an honorable position in the history of the defense of democratic thought in this country, and should be aware of its obligations to that history.

It so happens that dictators have used a perversion of the democratic device of the plebiscite ever since the days of Napoleon I. Benjamin Constant, in his brilliant and moving book, "On Conquest and Usurpation," had this to say upon the subject of dictatorial plebiscites:

"A prearranged farce which deceives no one and which the shafts of bitter ridicule ought long since to have done to death . . . What is the meaning of questioning a people under the threat of jail and beneath a régime of terror, except to force the adversaries of tyranny to reveal themselves that they may be better struck down?"<sup>5)</sup>

Since that time volumes have been written about what happened under Napoleon III, and under Mussolini, Hitler and Stalin. Inasmuch as Mr. Vambéry refers to the Nazi plebiscite of November 12, 1933, let me advise him that in a certain precinct more than 50 Jewish voters—then not yet disfranchised—were counted in the "yes"

column. The Nazi boss had relieved them of the trouble of marking their ballots, a favor which he also conferred on hundreds of their "aryan" fellow-citizens. At that time the following joke was current in Berlin: Great commotion has been caused in the Ministry of Propaganda, as a super-secret document of state has been stolen. What did it contain? Answer: The results of the forthcoming elections! That indicates well enough what the people on the spot thought. However, when my students ask me why such plebiscites are held, my answer has always been: "In order to fool the foreigners." For invariably when the Nazi (or Fascist or Communist) ritual was repeated our papers would report the official figures, with the implication that they were correct. Mr. Vambéry still believes them.

The assumption that the overwhelming majority of the Germans supported Hitler and were Nazis is closely connected with the assumption that the German people consider themselves a "master race." In my book I had challenged that contention, referring to the fact that the Nazis, while they preach this doctrine to special groups (such as the SS) hardly dare mention it in their political meetings, knowing that there is a limit to the amount of bunk which even an oppressed people will swallow. This challenge was inconvenient for certain people, in particular for those who have formed what they call an "Association for the Prevention of World War III," which in its statement of policy expresses the belief in "the German master-race obsession, and the resulting German determination to conquer the world by force." The founder, and president, of this association is Mr. Rex Stout, who contributed to the *New York Times Magazine* an article entitled "We Shall Hate or We Shall Fail,"—a title which summarizes his own views as well as those of his association. A member of this group attacked my book in a Letter to the Editor of the *New York Herald-Tribune*,<sup>6)</sup> and elaborated upon this letter in the January-February issue of the association's *Bulletin*. There the attack appears under the heading, "The University of Chicago Press Launches Another Robot Bomb." Now what is this writer's principal point? That Hitler, in "Mein Kampf," proclaims the Germans a master race repeatedly. Of course he does, and what is more the Germans were forced to buy this book by the thousands. It is quite another matter, however, to assume that the majority of the people

<sup>3)</sup> Not all details of the hectic year of 1932 can be dealt with here. Most of the material now written upon this subject is trashy and repetitious to the point of plagiarism. The reader who is interested in a correct recital of the facts will find it in John Wheeler-Bennett, *Hindenburg, The Wooden Titan* (New York 1936), and Konrad Heiden, *Der Führer* (Boston 1944).

<sup>4)</sup> Issue of January 20, 1945.

<sup>5)</sup> *Prophecy from the Past*; Benjamin Constant on "Conquest and Usurpation," edited and translated by Helen Byrne Lippmann, New York, 1941, pp. 58-59.

<sup>6)</sup> The *Herald-Tribune*, incidentally, did not publish my reply.



would make any attempt to wade through the ungrammatical prose of the "Bohemian corporal." Had there been any such danger, the Nazis would have had to ban the book as subversive literature after the outbreak of the war, since it declares that a war against England could not be won!

Striking evidence of what plain Germans think of themselves has been produced by Dr. Saul K. Padover, Dr. Paul Sweet, and Mr. Lewis F. Gitler, who are attached to the Psychological Warfare Branch of the Twelfth Army Group, and interviewed German civilians in the Aachen area. Mr. Meyer Levin has reported, for the ONA, an interview with Dr. Padover, which contains the following paragraph:

"Nor has racial indoctrination been a great success. Young girls, when asked whether they would have any hesitation about marrying Frenchmen, Russians or Americans, almost invariably responded that this would depend not upon race at all, but upon whether they were in love. When asked about marrying Jews, they expressed the same attitude."

This, of course, means that for the average German people are people, regardless of the nation to which they belong, and that such attempts at "indoctrination" with the idea of racial superiority as were instituted have been a failure. That was precisely what I tried to say in my book. One more statement by Dr. Padover's must be quoted:

"To me the most astonishing thing that came out of our talks with these Germans is their lack of nationalism. Many Germans to whom we talked regarded Nazism as a kind of foreign rule. It was brought in by Hitler, himself a foreigner, and in the last years it was

supported, in each locality, by SS troops and other forms of coercive police, from other regions."

From these observations one may well draw the further conclusion that there is nothing in the people of Germany which would prevent their entering into a new community with the rest of the nations of Europe. There are in our midst a great many people who talk about a "hard peace" which they prefer to a "soft peace." Such terms are emotional rather than definitive, and I have always agreed with the view that the only thing soft about the matter is the brains of those who use such terms. The question is whether we shall retain and aggravate the cleavage in Europe, and force the peoples of that ravaged continent to increase their hatred of one another, or whether, with the work of war's destruction being over, we shall encourage them to make the peace into a co-operative effort of reconstruction. There are people in every European nation who want a freely united Europe. They have not yet obtained, however, that leadership from us which they could expect from a country which itself is a living example of the fruits of a co-operation realized through the principles of federal government. If our public opinion is given the chance to know the truth about this matter, there is little doubt that it will rally to the side of those who have enough of hate and destruction, and want to build a Europe fit for all of its peoples to live in.

FERDINAND A. HERMENS  
University of Notre Dame

## FROM SECULARISM TO STERILIZATION

INSTITUTIONS of public philanthropy, so common in our days, were unknown to the ancient world. Paganism erected no hospitals, no infirmaries and no orphanages. The modern State, which is cultivating the tendency to monopolize charity, is indebted to Christianity for the foundation it gave to the care of the sick, the lame and the halt, the blind, and, in fact, all manner of afflicted persons unable to provide for themselves. And this also is true, humanitarianism, of which the modern pagan is so inordinately proud, still draws its inspiration from Christian charity and its works and practices, continued these nineteen hundred years. Let this wellspring dry up, and philanthropy would soon waste away.

It has not the promise of Christ to reward with His charity those who expend themselves in works of mercy.

After all, money can provide costly buildings and the most expensive modern equipment, but it cannot provide that love which the unfortunate crave. Such love is possible only to the man or woman imbued with the firm conviction expressed by the inscription: *Christo in pauperibus* (For Christ in His poor), composed by the historian Haller for the Home of the Poor at Bern in Switzerland. The notoriously bad condition of jails in our country might improve were the brief sentence, found over the entrance of a prison at



Florence, in Italy, to remind people of a duty neglected: *Opportet misereri* (take pity).<sup>1)</sup>

While individual monarchs as well as communes operated hospitals, asylums and leprosaria in medieval times, the dispensation of charity was largely left to individuals and corporations. As the State accumulated power—and with the extension of poverty and the increase in the number of the destitute—the desire developed to invade also this field of activity. The Reformation undoubtedly promoted the extension of the arm of the State into this domain, because the doctrine of “faith alone” led to a neglect of charity in practice. Luther bitterly complained of this unintended result of his teaching. Where Calvinism made itself felt, there was little else but dead sea fruit left. Only after the humanitarianism of the eighteenth century began to exalt the works of philanthropy, were the needed reforms instituted and new institutions of a charitable nature founded. But neither private nor public philanthropy was able to cope with a situation aggravated by the results of the industrial revolution. Things came to such a pass that a former Austrian minister and noted sociologist, Albert Schäffle, declared modern charity to be “a Communism of the most demoralizing, planless, unjust and injurious kind.”<sup>2)</sup> A writer on penology and eleemosynary institutions, Dr. N. H. Julius, who visited our country in the years 1834-1836, found the spirit of philanthropy much in evidence. “However,” he writes, “here also the injurious influence of the conviction, expressed in the opinion of the majority, that the Church must be isolated from everything secular, asserts itself. A conviction which after it has separated State and school from the salutary influence of religious and ecclesiastical elements, has succeeded to alienate also the eleemosynary system. This is all the more deplorable, because it is possible to postulate a moral but by no means a political or legal obligation to relieve poverty and to found charitable institutions. The Church is the authorized promoter of morality. She instructs her members that there are duties which, although they are not imposed by the law of the State, are as sacred to a good man as if he were held to observe them by force. She excites men’s conscience to examine carefully whether the attitude of their mind toward the riches of this world is correctly attuned and whether their

actions are in accord with what they must and can do. She warns against all self-deception and points to God and eternity to keep in leash the petty spirit of selfishness and to arouse, on the other hand, the spirit of love for all men. It is natural to this spirit to express itself joyously in doing good.”<sup>3)</sup> Thus this convert from Judaism.

Separated from its fountain-head, public charity has in many cases failed of its purposes. Innumerable scandals have attached themselves to the secularized system of providing for the unfortunates. The absence of mercy and compassion all too frequently makes itself felt in public institutions, even though a high degree of professional efficiency may prevail. It is, moreover, to be feared that matters will become worse confounded, because of the growing indifference for the sacred rights of the individual, which is bound to increase under the influence of the doctrine that the person is entirely subordinate to society. This, and disregard for the moral law, is bound to make itself felt in the treatment of those subjected to the philanthropic aims of the State.

A beginning has already been made. Unfortunately, what we call the “public” has thus far remained callously indifferent to the extension of eugenic theories into public eleemosynary institutions. Nor does the press reveal the extent to which the State already presumes to dispose over children of which it has possessed itself, body and soul. While many a clever paradox coined by the late G. K. Chesterton is still quoted, few apparently know that he fought against the very thing we are speaking about. It is in the biography of her distinguished husband Mrs. Chesterton refers to circumstances which illustrate our contention. Speaking of the *New Witness*, the weekly regarding which the versatile genius said, “the paper stood for the privacy of the poor, who are allowed no privacy, and for the private property of those, who have none,” his widow mentions his fight against the Mental Deficiency Bill and the ridiculous tests that were employed by so-called eugenicists.

“After the Bill had become law,” Mrs. Chesterton writes, “we had many and most pathetic appeals for help. One of our shareholders sent us an employee with his small boy. It seemed that the child, aged six, had been judged deficient by the school medical authorities and the parents had been informed that he would be taken to an institution within a few days. I shall not easily forget

<sup>1)</sup> Radowitz, J. v. Die Devisen und Motto etc. tuttg., 1850, p. 54. R. was an influential German Catholic in the middle of the nineteenth century.

<sup>2)</sup> Quoted by Ratzinger in his Political Economy etc. ed., p. 477. Munich, 1894.

<sup>3)</sup> Noramerikas sittl. Zustände. Lpzg., 1839, Vol. 1, pp. 275-76.



the father's agitation nor the small boy's distress. 'You see,' said the father, 'Jim doesn't speak much yet, but he understands all we say and is very bright at his lessons. He loves sums, but they tell us that he is so backward in his speech that he has to go away!'" The author at once telephoned to Freke Palmer, who gained one of her admirable victories over the Board of Education. At the end of it the father wrote to her: "If I'd been unbefriended they'd have got him, Miss, I know that, and the little chap would never have come back to us." The *New Witness* was also responsible, we are told, for excluding the clauses empowering the authorities to sterilize people whose mental defects would probably have been judged with much the same imbecile methods as the intelligence of the boy, some of which are mentioned in the book.

In our country, the majority of States have adopted sterilization acts and they are by no means mere dead letters. There has been entrusted to us a communication, the author of which, a woman, is a convert. Her character and veracity are vouched for. But as it is, the letter, not intended for publication by its author, bears the stamp of truthfulness. The writer states:

"For the past four months I have been working here as psychologist. It is a State institution for mentally deficient children—and for me a constant trial and torment. The futility of fighting against misunderstanding, indifference and abuse. It is no worse, better really, than most institutions of its kind. The thing that disturbs me most, that I can't accept, is the program of sterilization. Though I am convinced even from a scientific standpoint that it is a false panacea, both futile and destructive, if the practice were limited as the law provides to those who were manifestly 'unfit' it could perhaps be endured, but when it is imposed upon boys and girls who are entirely normal, merely because they were once retarded and tested low on 'intelligence' tests, especially when there are mothers or fathers or other relatives also supposedly unfit, it is too much to bear. We have here a number of children whose mothers were inmates of such an institution—still are. Of these children the majority are normal boys and girls. Yet they have never known anything but institutional life. Among them are two Catholic boys who are definitely superior to the average. So much for the theory that mentally deficient parents produce mentally deficient children. Yes, if the poverty, malnutrition and illnesses that produced the condition to begin with are allowed to

continue! But give these so-called defective children half decent food and care and most of them turn out all right in the end.

"About a fifth of the children here are Catholic. Not a single one is a Jew! These children are Catholic by baptism, yes—but the most ignorant Catholic home would be disgraced by the way they are trained. They are allowed to attend Catholic services. Mass is said for them on Saturdays and Father . . . does what he can. Few of them have the least idea of what it means, many 'don't want to be Catholics.' Most of them even at 18 or 20 have never received communion. Little else could be done. The Superintendent is fair and tries to see that the children are brought up in the faith 'they were born in.' In the first place there is nothing—not even the instruction of a gifted priest who understands these children and such are naturally very few—that can take the place of the daily living in a Catholic home. It is almost impossible in an institution of this kind even at best to provide for a Catholic upbuilding. If any group of Catholic children need the benefit of a parochial school these children do. They need the love, the faith, the respect which goes with the recognition in them of an immortal soul—not to be branded as a little less than human.—As one poor youngster (of normal intelligence, by the way) cried out in despair to the nurse, who is a Catholic herself, just before she went under the ether for the sterilization operation—'they own us body and soul, don't they?'

"I can't let myself think too much about all this. It wears me out and makes me ill, because there is so little I can do about it all. That little helps, that little makes the rest endurable. But the answer is not that. We need a Boys' Town for the handicapped child, we need a Father Flannigan to believe in them, to prove with laboratory proof and concrete demonstration in the persons of the children themselves, that there is no such thing as a deficient child, that there are defective bodies yes, bodies which faith and wisdom and work will find a way to heal—many now, someday all perhaps.

"I want very much to start such a school; God permitting I shall. But I don't have the courage and the strength of Father Flannigan. It seems that all such work, if it have a spiritual foundation, must start from *scratch*. To begin with nothing at all in the material sense seems to be beyond my capacity at present.—I don't think I am afraid, I just don't know how. Perhaps I am not yet ready to be entrusted with so important a



hing. Perhaps after all it is not the work He would have me do. Perhaps the very fury that tears my heart for these children prevents my serving them. Perhaps I have not yet learned enough of humility, of patience, of trust . . ."

The writer evidently did not know of the remarkable work the late Msgr. Newsome, an English Priest, accomplished in this very field. A Bavarian Priest devoted an entire village to the care of mentally sub-normal individuals. At one time the famed monastery at Admont, in Austria, regularly employed as servants a number of feeble-minded men. A well known German traveller of the last century, Kohl, a non-Catholic, was astonished to discover how faithfully they performed their duties. Above all, the example of the painter known as "the Raphael of Cats," proves what talents may be latent in individuals of another generation, still farther advanced on the road of inhumanity than is the present, may subject to "mercy killing." While the noted pedagogue Pestalozzi could accomplish nothing with the grossly neglected feeble-minded lad, a painter, who had discovered his talent, instructed him. His delightful paintings of cats, and nothing but cats, were eagerly bought, even for great galleries.

Centralization is the political dogma of the time. From an extension of the rights and the power of the State many people at present expect the solution of problems to which their own efforts and the efforts of local private and public corporations should be applied. At no time in many centuries has there been greater danger of Leviathan taking the whole hand, instead of the proffered finger than at present. There is serious meaning to the words we quote from this year's Lenten pastoral of Bishop McCormack of Hexham and Newcastle:

"It is to be feared that the State is gradually asserting complete supremacy to the exclusion of God . . . . The Catholic child looks you in the face, and with truth in his eyes declares 'God made me to know Him, love Him and serve Him in this world and to be happy with Him for ever.' The State neither contradicts this nor opposes it. Neither does it openly acknowledge it. By its public practice the State claims that 'we are made to know, love and serve the State,' and its tendency is to see that nothing must be allowed to conflict with these so-called duties."

F. P. KENKEL

## COLONY PLANNING

IN many ways we are returning to policies inaugurated by the benevolent autocrats, responsible for the reaction to which the Physiocrats gave the impetus. Our national Government, a few years ago, went into the colonization business, as it were. Congress put a stop to these projects, because they represented, so it was thought, a first step in the direction of collective ownership of land.

At present, the government of the Argentine endeavors to put into practice a plan, intended to benefit the people in the interior of the country. The act contemplates "to put on a rational basis the working of soil, subdivide the land, secure the permanency of the rural population on the basis of private property and to ensure the well-being of the country workers." To carry out these purposes, the said Law has instituted the National Agrarian Council, an autonomous body, composed of five members.

The act specifies what public lands may be used for colonization purposes and under what conditions land now privately owned may be acquired

and sold to cultivators. "The Council subdivides the land into plots," says an official communication, "which should possess sufficient capacity of production to cover the living needs of a family and allow for yearly amortization based on the price of the land, leaving sufficient profit to enable the farmer to accumulate a small capital with which to ameliorate his social and economic condition and improve the methods used in working the land." The plan also contemplates the erection of economically constructed dwellings, in order that the farmer may enjoy the benefit of decent and healthy conditions of living.

None of these provisions represents an innovation. The rulers of the eighteenth century who sought settlers for southern Russia and Hungary, granted the families who followed their call, the identical or similar advantages. Also exemption from taxation over a number of years, as now provided by the plan adopted in the Argentine. But while Joseph II of Austria put a clinic or small hospital into each village community to be organized for German settlers in the Batschka,



after the Turks had left, the Argentinian colonization scheme contains no such provision. But this is a new feature of the system: A rebate of five percent is to be granted for each legitimate son born on a farm established under the new law. Furthermore, to ensure the economic security of the grantees, the land, improvements, fruits and working tools are not subject to attachment.

However, the most astonishing provision of the act, it appears to us, pertains to the manner of liquidating the debt on the land. The act not merely provides that payments are to be made at harvest time but also that "the fruits of the soil can be given in payment." This is indeed a feature of the Argentinian colonization plan worthy of attention and study. It is an attempt to return to a system of taxation discarded with the coming of the modern State and its greater financial needs. Let us add, under the plan drawn up by the National Agrarian Council it will be more advantageous for an agriculturist to become an owner of the land cultivated by him than to continue under the present leasing system.

Each of the colonies is supplied technical personnel to advise the agriculturists, while experimental farms, nurseries and seed-beds will be provided. A series of other measures contemplated are intended to promote not only the economic welfare of the colonists and their families,

but also their moral and social advancement, the founding of churches, schools, public libraries and playgrounds.

It is not in a spirit of criticism we have compared this plan with the efforts at colonization engaged in by absolutistic monarchs. The colonies founded in Prussia, Hungary, Russia and a number of other countries at a time when mercantilistic doctrines held sway, in most cases proved a boon to the colonists. But any such effort as that Argentina is now engaged in is a clear repudiation of the political and economic principles upon which modern society and the State rest. Having acquired the Northwest Territory, and in rapid succession, the empire obtained through the Louisiana Purchase, the Federal Government was satisfied to survey and open the land to settlers, who were expected to shift for themselves, and in fact, establish their own local government. At that time, the leading men of the nation were following a definite policy, which accorded with the doctrines enunciated by the at the time prevailing school of political and economic thought. Is the present generation aware that it is breaking with the past and that it is entering on a new adventure which may lead it far afield, whenever Governments become "benevolent" and engage in schemes such as the one inaugurated in Argentina?

F. P. K.

## Warder's Review

### *The Beginning of What End?*

WHAT was achieved at Yalta has found favor with Communists and ultra-Liberals of a certain type. Joseph E. Davies, former Ambassador to Russia, has decidedly affirmed the question: "Is Yalta Agreement on Poland a Contribution to World Peace?", proposed by the *United States News*. He seems quite certain that

"As a matter of equity, justice, common sense and reality, the disposition of the Polish problem made in Crimea should contribute to peace. It will. There remains no real basis of complaint which will be permitted to jeopardize the hope for the peace of the world."

Representing the Left, I. F. Stone, the *Nation's* Washington correspondent, unhesitatingly declares: "This Is What We Voted For." He is certain the Crimean Conference will rank as one of President Roosevelt's greatest achievements, an earnest of an enduring peace of post-war recon-

struction. Freda Kirchwey, that weekly's owner and editor, discusses the event in a more critical vein. The President's former admirer admits: "Already voices—honest ones—are questioning the Crimean Agreement." What galls Madame Kirchwey is the fact that the Crimean Agreement does not mention Franco and that the Allied powers have failed to support what she is pleased to call "the democratic cause in Italy or San Salvador," for instance. For "we believe," so her article on "Yalta and San Francisco" asserts, "today as we did in 1936 that the facist revolution can only be defeated when the nations are ready to fight it *by revolutionary means*" (italics ours).

Because of this belief, Freda Kirchwey, whose *Nation* is the Mephistopheles of our intelligentsia, insists "we must do our utmost to force a democratic (!) policy toward Europe" in San Francisco. For has not Harry Hopkins told a surprised audience in Rome that "*the movement of opinion in Europe is toward the left*"? Therefore, and in



is still the New York editor speaking, "a solid peace cannot be made *by opposing that inevitable tendency*"<sup>1)</sup> (italics inserted).

Yalta is not the complete consummation of the wishes and plans of our Leftists of variegated shades; but they feel their cause has been greatly advanced. The West and its governments have, undoubtedly, lost face at Yalta. Particularly the people of the East will know how to interpret the fact that the President of the United States and the Premier of the British Empire went to the Crimea, where only ninety years ago England and France had humbled Russia, to be told "your bear that walks like a man, as you say, now has the best of you and is going to improve the situation to his own advantage."

George Bernard Shaw was wrong when he called the Yalta announcement "an impudently incredible fairy-tale."<sup>2)</sup> Fairy tales have a happy ending; Poland's fate, on the other hand, must be considered, as *Time and Tide*, of London remarks, "a disastrous omen for the future settlement of Europe and world peace."<sup>3)</sup> To this opinion let us add the following statement from the *Statist*, a weekly journal of finance: "It must be said that the Crimea Conference contains little concrete evidence that the experience of Versailles has had that effect upon statesmen which the ordinary man would reasonably expect."<sup>4)</sup>

In the end, the people, patient and long suffering, will once more be made to realize by events the truth of Canon Sheehan's precept: "Experience is the world's teacher, but he is a desperate schoolmaster; what he teaches is written in blood and tears."

### Confiscation or What?

LIBERALS of former days would be amazed to learn from the *Statist* that some of their heirs are playing with fire. It is regarding one of the basic doctrines on the functions of government Sir Archibald Sinclair has now expressed his willingness to compromise with those who are preparing to bury the capitalistic system. To the astonishment of the London financial review he declared:

"Liberals wish to see the hoary and unreal squabbles about nationalization settled calmly and objectively on the merits of each individual case. If nationalization or some form of public control

is shown to be the best solution for the problems of any industry or service, then let it be our policy."

At first sight, so the *Statist* admits, "this passage is redolent of the sweet reasonableness which 'men of good will'—that nebulous body—all approve." Under examination, so the editorial on "A Dangerous Doctrine" continues, it is neither sweet nor reasonable. In this connection the writer points to the coincidence that even as Sir Archibald spoke in Kingsway Hall, one of his colleagues in the Government, Sir Stafford Cripps, a Laborite, was within a stone's throw, in another hall expressing views on the same subject which left no room for doubt that the speaker and his party intend to carry out nationalization in thorough fashion. As reported in *The Times* newspaper he said:

"... I do not believe a sudden revolutionary change after the war would be acceptable to the people or a very practical method of procedure. We must, however, lay the foundations of a great changeover of control, *and ultimately ownership, from the individual enterprise to the State . . .*" (italics ours).

Here is the predicament the present generation faces in regard to the solution of what is indeed a vexatious situation. It is certainly correct that according to their very nature certain forms of property are better adapted for public than private ownership. We have in mind, for instance, forests. Possibly, coal, iron and copper mines too should be owned, although not necessarily operated by the State, not alone in the interest of the present generation but with the welfare of future generations in mind. For these natural resources are by no means inexhaustible and should therefore enjoy the guardianship of public authority. But this is not what a growing number of people everywhere wish for at the present time. Nothing less than nationalization of land and all well-developed industries will satisfy them. Therefore, we see pitted against each other two ideas: One which former centuries put into practice when necessity demanded a certain function of production or commerce should be assumed by community or State, while the other intends to abolish as thoroughly as possible private ownership of the means of production and to introduce State Socialism.

Because the State has become "the great Provider," it is quite probable the experiment to socialize production and distribution will be undertaken, and not in Great Britain and France alone.

<sup>1)</sup> The *Nation*. N. Y., Feb. 24, p. 201.

<sup>2)</sup> *Assoc. Press*, Feb. 23.

<sup>3)</sup> A *Question of Conscience*, Feb. 24, p. 153.

<sup>4)</sup> Feb. 17, p. 135.



Like Sir Stafford, a representative of British Labor, the mass will in the end be satisfied with nothing less than total nationalization. Moreover, one step will lead to another, because, as the *Statist* remarks, "it is humanly impossible that for very long a system could endure in which half industry is enslaved to the State bureaucracy and the other half nominally—and only nominally—free."<sup>1</sup>)

Did Sir Stafford Cripps explain by what means nationalization is to be brought about in Britain? Evidently not. At least the subject is not mentioned at all in the *Statist's* article. And there is the danger. Great hopes are being aroused in the mass that nationalization of this and of that would profit them, while no understanding has been reached on the question whether confiscation or compensation of present owners is to be adopted as the initial step on the road to state ownership of the means of production. Presumably Sir Stafford and his immediate followers would say: "The owners will be compensated; they will be paid in interest-bearing bonds." Would State ownership in this case prove as advantageous to the workers as they are inclined to believe? So if we are to stop this side of confiscation, we had better consider well the next step in the direction discussed. "Expropriation by purchase," Tawney remarked some years ago, "is a convenient method of securing that an undertaking is conducted as a public service. But, though a convenient method it is not the only method. It is one species of a genus, not a genus by itself."<sup>2</sup>)

### A Morbid Tendency

AS if a biological law, intended to protect an amorphous society from the consequences of its deficiencies, lack of healthy social genes, cells and organs, were at work, there has come into existence in recent decades a veritable plethora of organizations intended to promote the economic welfare of specific interests. Not a few of them work at cross-purposes. They are, in fact, so numerous that the fear the social organism may be clogged by parasitical growths of this kind, is not unwarranted. Of recent origin is the Investors' Fairplay League, with offices both in New York and Washington.

Earlier in the year, according to the organization's *Bulletin*, "several hundred rank-and-file investors, business executives, etc., attended the League's all-day clinic on Management Compensation."

The speakers discussed the various points generally raised, on subjects such as what constitutes a 'fair' salary for executives, bonuses, profit-sharing, stock options for executives, pensions. In addition, the question why investors should organize and how their interest can best be served in co-operation with management and representation in Washington, was aired by men competent to speak on these subjects.

The need at present to protect investors against representatives of a system which is inclined to disregard the interests of the middle classes, is apparent. They are indeed, as the *New York Herald Tribune* remarked on the occasion of the meeting, "unorganized and unvocal." Whether it will be possible, as Representative Ellsworth B. Buck, Republican, of New York said in a message to the Investors' Fairplay League, that investors can gain "a place in the sun and exert their fair influence on the course of local, state and national legislation if they will borrow a page from the book of time and form organizations to represent them completely," is another matter. They would be swimming against the current, while those who would wish to see their income curtailed are in charge of the millrace. But that investors have a reason for trying to ward off what must end in confiscation is certain. Nor would we quarrel with the statement by Mr. B. A. Javits, Vice-president and General Counsel of Investors' Fairplay League, who said he resented the attitude of those in public office who apparently believe that "we are now at such a low point in our ideas of democracy that only government officials have enough sense and judgment to make the average man and woman well off."<sup>1</sup>)

Any attempt to secure the rights of investors should be fortified by the conviction that they have a moral responsibility in regard to the policies observed by companies in which they are financially interested. They have all too long been willing to profit at the cost of the workingmen, the white collar employees and consumers, perfectly indifferent to the injustices and inhumanities of which management was guilty. That is the other side of the medal, the obverse of which the Investors' Fairplay League discussed at its "all-day clinic." Nor can investors pass up the question whether compensations paid the heads of great concerns are just, equitable or excessive. What Mr. Lamot du Pont said on that occasion when speaking on bonuses and stock options, demands a separate article.

<sup>1</sup>) Loc. cit., Feb., 10, 1945, p. 117.

<sup>2</sup>) Tawney, R. H. *Equality*, London, 1931, p. 272.

<sup>1</sup>) Loc. cit., No. 29, Feb., 1945, p. 1.



## Contemporary Opinion

THE Catholic Church is faced with the greatest peril that has ever existed. She will receive no help from any of the Governments of the world. They are all concerned with their own interests. They will talk about the great freedoms but they will do nothing; and as far as the present outlook indicates, they will be able to do nothing. They have no united policy. They are not even sure of what they want. It will take very little to throw them into suicidal conflicts.

MSGR. E. A. HAWKS  
Philadelphia

It is doubtful if human affairs have ever reached more retrograde and chaotic state than that of the present, and there will be no improvement until there is a correct appraisal of what constitutes human values, until due consideration is given to the right relationship and co-ordination between the spiritual and the temporal. If the needs of the temporal are considered in terms of the spiritual there will be necessarily be a recognition of the natural law and its moral sanctions. As the result there will be a concept of life which will regard all men as being equal in value, which will seek to treat all with justice, and which will enable all to live their lives honorably, prosperously and decently, as God would have them do.

Zealandia  
Auckland

In a little group Kagawa once said: "As individuals we are human but in nations we are beasts." This war is a power-struggle between nation states, whatever elements it may have beyond that. Nations are at war because their citizens—because we—have let them deny a moral order in their patterns of corporate behavior. We have let God be ushered out of our domestic and international policies and have permitted sheer, naked self-interest to take His place. As Protestants we have always acquiesced in, and sometimes actually furthered this paganization of our national life. So we do need to repent rather than to condemn.

All wars are now civil wars. That is, modern war arises out of pressures and controversies met at common levels. It is a collision between moving objects which are on the same road, otherwise they could not collide. Directions may be differ-

ent, though usually the worst casualties come from side-swipes, cutting in, and pushing over on parallel lines. Let us try out this formula and see whether it may explain why it is Japan and not Korea that we are fighting in the Pacific, or Germany and not Rumania in Europe.

Pagan states are facing pagan states. We try to accent the difference between our political philosophy and that of our antagonists—and there are degrees of paganism, to be sure. But so long as we all agree that our nation's will is the ultimate in determining conduct, amenable to no higher law and to no outside force, all other ideological differences are trivial.

CHARLES W. IGLEHART<sup>1)</sup>  
*Social Questions Bulletin*<sup>2)</sup>

The following is the caption to remarks of Representative Wright Patman of Texas in the *Congressional Record* (January 24, 1945), p. A271: "Despite Great Wartime Increase in National Debt American Taxpayer Better Able to Carry His Share of Debt Retirement Load Today Than in Former Years—Increased National Income and Prudent Management of Government's Financial Programs Combine to Make This Possible."

The "catch" in that statement lies, in part, in the word "Today." What will the situation be should this nation plunge into a severe business recession?

The people of this country, particularly their representatives in Congress, should not forget that all evidence thus far collected by economists who specialize in the history and theories of business fluctuations yields nothing to warrant the view that we may not suffer a severe business recession and depression sometime after the close of this war. Indeed, what the evidence shows is that we should expect such a recession—probably two of them, a primary and a secondary, the latter being the more severe and devastating of the two. Should that situation come to pass, then the debt picture will be very different.

Such a problem is not just of today; it reaches far into the future, perhaps covering several generations. To discuss the Federal debt in the light of "today" only is not merely short sightedness; it

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<sup>2)</sup> Feb., 1945.



shows an almost complete misconception of what the debt situation really involves.

WALTER E. SPAHR  
*Monetary Notes*<sup>1)</sup>

"Somehow," writes a friend now working in France, "I think the mood of Paris and of the Anglo-American organizations there very important, symbolic, if you like, of the whole war. Paris shivers; outside exquisitely beautiful in the snow—and gay since adult Parisians snowball each other (and us!) in the Champs Elysées. I have seen young women almost wallowing in the snow. And all because the Germans forbade snowballing! But there is the other side. The cold inside the unheated houses, the greyness of soul, the sense of starved greatness. Even the rich are pitiable. X, with francs bought at 860 to the pound in Switzerland, took me to a famous restaurant. Our feet froze, and the screen at the doors seemed there to keep out the warmth of the street. There were the rich eating macaroni and beetroot salad and washing it down with lovely wine at £2 10s. (\$10.00) a head.

"Meanwhile the army with steam-heated messes and offices—endless food, free cinemas and theatres, cigarettes and whisky, living its comfortable, highly social life, whirling from office to mess and from mess to mess in high-powered cars. And in Anglo-American offices, a quiet, easy routine of papers passing and repassing, of conferences and lunches and cocktail parties (which we only go to for business contacts, of course), of British and Americans, male and female existing on the war in starving France. Of course the Allies are planning. Planning—and planning. With plenty of mild jokes we are planning the occupation of Germany and destruction of Naziism. We plan all the equipment, from trucks to typewriters; we plan everything except the positive things we have to do to create a non-Nazi-Germany. We plan to be tough, to stop everything, to prevent everything, to regulate and control everything—with a staff of thousands of uninterested, uneducated, relatively decent non-German speaking officers. Everyone here knows the plans are phoney, and that the toughness is synthetic. What does toughness mean unless as a means to a purpose?"

*New Statesman and Nation*<sup>2)</sup>

London

<sup>1)</sup> Feb., 1945, p. 5. Publ. by the Economists Natl. Committee on Monetary Policy. N. Y.

<sup>2)</sup> Loc. cit. In *London Diary*, Feb. 10, 1945, p. 89.

## Fragments

I DON'T care," so Mr. Joseph E. Davies, our Ambassador to Moscow, said to the Embassy staff in his farewell speech on June 9, 1938, "how much totalitarian States or dictatorships may provide in material benefits or social benefits to childhood or old age. If liberty and freedom have to be sacrificed, then the price is too high to pay."

"Bryan and Daniels stood for a large and thoroughly sound element in our people," Professor Albert Guerard believes. "They loved peace, and were willing to organize for peace; but they preferred isolation to imperialism, power politics and diplomatic intrigue. That element is still with us. It will never guarantee a peace concocted in secrecy and imposed by a new Axis. It were unrealistic to ignore that basic fact."

Communism is not, says a writer in the Polish Catholic Press Agency's *Weekly Review*, the instrument of Russian imperialism, but Russian imperialism is rather the plowshare of international Communism. And in any case, both work hand in hand together. This simple truth is the key to everything that is happening now not only in Eastern and Central Europe, but also in the West.

Doing honor to the late Archbishop Temple, of Canterbury (Anglican), the *Statist*, British journal of finance, states, he had seen, "as most intelligent people see that, if the last century's view, this world was the be-all and end-all of all things, were true, it would rest on no foundation whatever, as the sacrifices its maintenance demands from the vast majority of the world's population manifestly are not worth while."

"Russia is playing power-politics and the Atlantic Charter is torn to shreds. However unpleasant, we must face the fact that Russian imperialism is sowing dragon's teeth in Eastern Europe today." So R. F. Bowers, Member of Parliament, said, addressing the Saltburn (Yorkshire) Rotary Club earlier in the year.

Goethe thought a generation lacking in reverence something horrid. It is Canon Sheehan declared: "The foundation of all good manners, and indeed of all morality, is reverence; and reverence is not an attribute of our age."



# THE SOCIAL APOSTOLATE

Theory

Procedure

Action

## *"You Must Fight For Truth With the Weapons of Truth"*

HAVING returned from the South Pacific, a navy navigator radio-man is now stationed at Miami, Florida. In a letter, addressed to his family, he expressed astonishment over the conduct of civilians. Writing from the Italian front to the *Nation* of New York, Robert Fleischer tells us: "Wise Up, Civilians!" We quote but a single sentence from this article written on the Italian front:

"It is unfortunate that the same media (motion pictures) which once presented America to the rest of the world as a country filled with cowboys, gangsters and emotionally adolescent millionaires today present America to the soldiers overseas as a country filled with thoughtless, uncomprehending, still emotionally adolescent people *who don't understand either themselves or the war and who don't seem to be bothered by it.*"

Such is the truth, the disgusting proofs of which are noticeable on every hand. As against the efforts of the average man and woman to live a life undisturbed by serious consideration of the misery and horrors of war, rapine and famine, the Holy Father told four thousand members of the Sodality of the Blessed Virgin Mary, received by him in audience earlier in the year:

"In truth, what does life demand today? Men, real men. Not such as are only bent on pleasure, like children, but rather souls imbued with Christ and ready for action."

Pausing for a moment, the Pope said: "We ourselves would love to see a little more joy in the lives of the youth of today, but we have to take *the times as they are, hard and bitter.*"—"They demand," he continued, "men not afraid of travelling the hard roads of the present sad economic conditions, men capable also of raising the spirit of souls under their care and protection, men, finally, *who shun mediocrity in the exercise of their duty* and strive for the proficiency which the work of reconstruction, after such a dire misfortune, demands from us all."

"And what does the Church demand? Catholics, genuine, well-trained Catholics. On another occasion we spoke of the profound social change we are experiencing at this time. The war has hastened it to an immeasurable degree, and one

might say that it is nearly complete. Unfortunately the number of souls who, guided and sheltered by the Catholic tradition that permeates all life, dared bravely to march ahead, has, amid this mighty current, gradually dwindled to a small host, particularly in the great cities.

"The war affects women no less than men, young women no less than young men. Modern women see themselves dragged into the struggle for existence—are even more profoundly affected by social changes than men.

"Our present times need Catholics who from their very youth are so deeply rooted in their faith as not to waver even when lacking the shelter of their Catholic environment, whose gaze remains fixed on the ideals of the Christian virtues of purity and sanctity, conscious of the sacrifices they demand, striving for them with their whole strength in everyday life, ever upright, not allowing themselves to be enticed by temptation.

"Beloved sons and daughters, this is a heroism frequently hidden but no less worthy of admiration than that of active life."

Toward the end of his address, His Holiness reiterated the admonitory instruction: "*Our present times demand fearless Catholics to whom it is entirely natural openly to profess their faith in deeds and words, as is demanded by God's commandment and by Christian honor. They call for true men, real men, men who are fearless and strong, for those who are half-hearted are themselves crushed and eliminated by the world.*"

But there is still another statement from this address American Catholics should read and heed. "You must fight for truth with the weapons of truth," Pius XII told the Sodalists, representing forty-two nations; "but you must also know how to handle this weapon." And answering the question, "How can you acquire proficiency in that art?" the Pope stated:

"Most of all by studying religion, its dogmas and teachings; its liturgy, life and history. Were we not to do so, this would mean a breach with the past of the Sodality, which has always tried to promote general knowledge and occupational proficiency, naturally always in harmony with each individual's capacity and status. As their academies testify, this has always been one of their characteristics; and, thank God, these traditions were never abandoned."



## Problem of Adult Education

*Knowledge of Catholic Principles  
Essential*

ONE of the fundamental errors of Rousseauian philosophy, the perfectability of man, has, of course, relegated to the background a fundamental Christian doctrine, original sin. In fact, there are too many books written by Catholics, particularly novels, volumes on history, culture, sociology, from which a learned Brahmin would never be led to suspect that Christianity taught the doctrine of original sin, and that modern anti-clericalism was the result of the denial of this dogma.

On January 25 there was read from the pulpits in the Diocese of Peoria a letter, addressed to the readers of the *Register*, the diocesan weekly. In this letter Most Rev. Joseph H. Schlarman, while pleading the cause of the Catholic press, states among the chief reasons why our people must today have recourse to Catholic publications as an antidote, the following:

"We live in an era of greatest confusion. There is confusion everywhere; allies of yesterday are enemies today; some are, by unscrupulous and well-organized groups, ruthlessly attempting to impose a Communistic régime upon liberated but prostrate people; greed and lust for domination and power are the same, or even worse than they were before World War I; the world, or rather many of the men who determine the fate of the

people of the earth, have learned nothing from history."

To this statement the Bishop adds the sentence, the significance of which should be evident at least to Catholics:

"They [meaning the world and the men referred to] deny original sin and attempt to construct a world on the basis of the purely natural, with God and His laws left out of the picture."

Having stressed the fact that suffering mankind cannot be rescued from the chaos of the present and led out of the darkness of confusion that oppresses the earth, as long as it refuses to abide by the law proclaimed by Our Divine Savior, Christ the King, Christ the worker, Christ the friend of the poor, and all who are heavily burdened, the Bishop of Peoria admonishes the members of his flock that it is their duty to know Catholic principles and to abide by Catholic ideals. "You cannot know these principles," he states, "unless you read Catholic literature and Catholic papers."

It has ever been the purpose of *SJR* to stress Catholic doctrines and Catholic ideals, and to apply Catholic principles to problems of a cultural, social, and economic nature. But in spite of repeated appeals, addressed to our members, to help augment the subscription list, the result has been disappointing.

## Science at Disposal of Charity

*Talking Books*

TO many a blind person in the United States, who, because of his handicap, is prevented from reading the great masterpieces of literature, the words: "Recorded in the Talking Book Studio of the American Foundation for the Blind, Louisville, Kentucky," have opened a new avenue to happiness and keen enjoyment. Instead of being debarred from intimate friendship with the world classics and the masterpieces of literature, they can now appreciate these productions and listen to their interpretation by men and women gifted not only with literary insight, but with charm of voice and delivery.

The best of written thought in prose and song is transcribed on special records at Louisville, Kentucky, under the auspices of the Federal Government. The works of Plato and Homer, Thomas á Kempis and the Greek tragedians, Shakespeare and the wide range of English and American poetry, novels, essays, orations, books of travel and

criticism, folklore, music, and nature studies—all are offered here and placed gratuitously within easy reach of those who cannot with their own eyes read these masterpieces. The "reading" of these precious productions of the human mind and of human emotions is more effective and fraught with keener delight by the aid of these records than with the help of tired eyes following the printed line. Very often the intonation used in the expression of ideas or the sympathy and understanding latent in the human voice, as well as the rhythm and charm of utterance are appropriate means of disclosing the author's thought and emotion and of conveying them to the listener.

Vocal interpretation has become a favorite method of introducing students to the appreciation of the best in literature. For thousands of years before the invention of printing, men appreciated the beauty of song and story, of fables, folklore and fairy tales, but they did not read them. The



could not have read them if they desired. They enjoyed them by listening to the wandering poet or minstrel, to the harper at the king's court, or to the reciter in the public square. The people were thrown into ecstasy by listening to these oral presentations of what had been composed long ago and was now stored in the retentive memories of these bards and wandering scholars. The minstrel and singer of songs were part of the literary culture before an alphabet was known and before books were scattered abroad by the printing press.

The opportunity of listening to a large number of the splendid records produced by the American Foundation for the Blind in Louisville, has given rise to these comments. The writer often used, in his discussion of the classics, the phrase: "Vocal interpretation of literature." Many a time, both in the lecture room and before larger audiences, he had attempted to give vocal interpretation of literary works.

As he listened to the splendid recitations of the works of the famous Greek tragedians, of Shakespeare, and of modern British and American dramatists, this phrase became more significant. He found that it was possible to evoke the echoes of the distant past and to make them live again in these days of hurry and confusion, of bustle and excitement and of sole concern with things material. To hear Alexander Skourby interpret Aeschylus and Euripides of ancient Thebes and Athens is to live again in the classic days of ancient Greece. Bryant's "Thanatopsis" and Longfellow's "King Robert of Sicily" too become more meaningful.

We hail these "Talking Books" as one of the great accomplishments of modern science. It is at the same time one of the most beneficent types of social service. Thousands of persons who are handicapped by defective vision bless those who have applied the discoveries of electricity and mechanical contrivances to the making of these literary records. In the City of St. Louis the Louisville Records are kept in special rooms in the building known as "Service Club for the Blind" at 3844 Olive Street. We congratulate Miss Margaret McDonald and her efficient staff on the work they are doing in the large district of which St. Louis is the center. May this work continue for many years to come. All over the State of Missouri and in the adjoining regions many persons look forward to these records as most welcome dispensers of joy and happiness. All who are in any way connected with this laudable work of introducing handicapped persons to the permanent treasures stored in the world's printed books deserve the warmest thanks of the community. They are enabling thousands to spend delightful hours with authors whose thoughts and words are counted among humanity's lasting treasures.

Of course, the same care and judgment ought to be exercised in the selection of "Talking Books" as in the selection of printed books. Not all the volumes in the immense collection of "Talking Books" are equally well suited for Catholic listeners. But the splendid catalogue, published by the "Library of Congress" and distributed to patrons, will enable the reader to make a wise selection.

ALBERT MUNTSCH, S.J.

Planning

### *Should Certain War Restrictions Be Continued?*

COMPETITION has been responsible for the adoption of many irrational business policies and methods. Free delivery of all purchases belongs in this category. The writer on one occasion heard a woman instruct a salesman to have delivered at her home a cheap shaving brush, worth about twenty-nine cents. And this at Christmas time! The war has done away with some of these extravagances, and no one has been greatly inconvenienced. Merchants should combine and decide to not introduce what was burdensome to them and in the last analysis unnecessarily expensive to customers.

A questionnaire addressed by the State Division of Milk Control, New York, to two hundred-

seventy distributors, who deliver milk and cream to consumers, stores, restaurants, and other types of customers in New York City, Nassau, Suffolk and West Chester counties, has resulted as follows:

"The great majority of milk distributors in the New York City metropolitan area favor continuance after the war of such practices as every-other-day service to retail customers and six-day service to wholesale customers. They would like to avoid resumption of free special deliveries and the use of pint bottles."

The distributors were not asked to give reasons for favoring or opposing various restrictions on delivery service, but many volunteered supporting statements, according to information released by New York State Colleges of Agriculture and Home Economics. Main reason advanced for



continuing the restrictions after the war is that they have resulted in substantial reductions in cost of distribution. A return to the more expensive methods would necessitate an increase, it was estimated, of one to two cents a quart in the price of milk. The distributors do not believe producers and consumers willing to share these higher costs, especially if the federal subsidy of more than two cents a quart should be reduced or eliminated at the same time. So they strongly support the restrictions to preserve the savings in peace time. But are they willing to share the savings with producers and consumers?

Of 209 distributors who took a position in this question, 187, or 89%, favored every-other-day delivery as a permanent practice. Somewhat smaller numbers, but still a substantial majority, favored continuance of other restrictions, such as day-light operation of routes, ban of special deliveries, ban on call-backs, ban on use of pint bottles, requiring customers to order in advance, and limiting the number of grades of cream. The ban on special deliveries and use of pint bottles was favored more generally by the large distributors, while the ban on call-backs and ordering in advance was favored to a greater extent by the smaller firms. Of particular interest to our readers is the attitude of the distributors toward the question whether and how regulations should be enforced.

It is reported that far less agreement prevailed

in the replies regarding the restrictions deemed desirable by the distributors. About fifty percent offered no suggestions. Nearly all of those who did express themselves believe some form of public regulation necessary. Otherwise competition would soon force a return to the more expensive methods of distribution. State regulation was favored by the largest number of distributors reporting, and, unbelievable as it may seem, many indicated a preference for Federal Control. Certainly a sign of the times!

A more definite proposal was that the State Milk Control Law be amended to permit the State Commissioner of Agriculture and Markets to regulate practices in particular markets, after public hearing and majority approval by those affected. Among "those affected," are the consumers. The report from which we have quoted takes them into consideration in the following statement: "No one can be certain how consumers' attitude may change when peace comes. But every-other-day service and other war time restrictions on milk deliveries have caused little hardship or complaint. In a popular poll, consumers probably would not favor a return to pre-war delivery service with the necessary increase in price."

The suggested method approaches more closely than the demand for regulation by State or Government, the idea of self-government of subsidiary organs of society. It is, therefore, to be preferred.

## Agriculture

### *Farm Machines, a Financial Problem*

**G**RADUALLY but steadily mechanization of the farm has advanced to a point where farm machinery is a decisive factor in rural economy. It is pure nonsense to continue to speak of the farmer as if he were still "the man with the hoe." He still plows, but the plow is hardly any longer the symbol of agriculture it was for so long. It is rather the tractor that now symbolizes cultivation of the soil in its various aspects.

Considered as a purely economic and financial problem, farm machines possess a meaning which needs to be considered by anyone interested in sustaining an independent self-reliant yeomanry. Even though the production of farm machines has been decreased because of the war, nevertheless the output of new farm equipment (machines, repair parts, attachments) last year was valued at \$705,000,000. For the present production year, as established by the Government, from July 1,

1944, to June 30, 1945, there is a total output expected of \$697,000,000. This total consists of \$455,000,000 for new machines, \$204,000,000 for repair parts and \$38,000,000 for attachments. Possibly, the manufacturers may not be able to meet this production schedule. However this may be, the figures indicate the financial obligations the farmers of the country must assume in order that they may be able to produce the food and fiber needed for domestic consumption and exportation. Continued inability to mechanize a so-called family-size farm would result in the elimination of the owner. He simply declares himself unable to meet the demands of the economic situation and will probably end as an unskilled or semi-skilled laborer.

But what happens to the farmer who, having mechanized his farm in accordance with existing needs, must sell the products of his soil and his toil in a market which does not compensate him



sufficiently for capital invested, labor performed, and risks assumed? Farm machinery may easily be the millstone which technology, working hand in hand with capital, hangs around the farmer's neck, commanding him to swim or sink. Hundreds of farmers have sorrowfully but quietly withdrawn from the land just as in the past, at the beginning of the Industrial Era, thousands of artisans left their shops and cottages to seek work in factories.

In the chapter on "Long-time Farm Needs," in the "Report of the Secretary of Agriculture for 1944," it is stated that soil conservation and soil building practices will need to be increased when the war is over. The extent of the task the following statement makes clear: "This Nation, according to the Soil Conservation Service, has ruined more land in less time than any other nation did. More than fifty millions formerly cultivated and fertile acres no longer produce crops." Such, let us add, is the heritage of a century of capitalism. But what interests us before all at the present time is the statement in the Report: "It may be possible for farmers to use surplus war equipment in the soil conservation job. Track-type tractors, bulldozers, ditching and other similar machinery will be available in large quanti-

ties, much of it suitable or adaptable for constructing terraces, drainage and irrigation ditches, stock-water ponds, and other conservation facilities."

In other words, again the farmer is counseled to make use of machinery to meet a problem which he has inherited from a former generation, guilty of soil butchery for the sake of immediate profit. Regarding the purchase of machinery such as that referred to, the closing sentence of the chapter states: "The numerous soil conservation districts that have been organized under State Laws, as well as farmers individually, may be in the position to purchase such equipment, the use of which will result in more and better conservation work."

We would, on our part, add the advice that wherever conservation districts have not been organized, bulldozers, ditching machines, etc., should be acquired and operated co-operatively. The family-sized, family-operated farm, should not be too heavily burdened by the cost of machinery. Farmers should study the history of the printing trade in our country and European countries. Many a small printer committed the error of investing in machines which he could not employ regularly and successfully. The end was bankruptcy.

### Rural Life

THE "March of Time" has just produced a film depicting "Postwar Farms," intended to be shown in more than ten thousand theaters throughout the United States. The picture is said to vividly portray the trend toward assembly-line methods in American agriculture, and warns city people against retreating to farms when the war boom is over.

Secretary of Agriculture Claude A. Wickard points out, in a message which the film conveys to the public, that the one million and five hundred thousand farm boys at present in the armed service of the nation will amply replace the aged persons, women and children who may be expected to leave farms after the close of the war.

Produced by the publishers of *Time* and *Life*, the "March of Time" demonstrates that large industrial farms constitute a menace to the average, family-size farm. But this danger is being met, on the other hand, at least in part, by farm co-operatives and the rural electrification program.

However, Secretary Wickard does not encourage the idea that farming should be regarded as a refuge for unemployed city workers or for

discharged servicemen who have had no farming experience. But he does believe that good farm land and generous assistance should be made available for farmers struggling with poor land or exhausted soils.

If we may believe the *Catholic Worker*, of Melbourne, Australia, "a little town named Nuri-pootpa in South Australia is a veritable hive of Co-operative enterprises." Not the least interesting feature of which is a Hotel Co-operative owned and controlled by a Board of Management elected by the people. Continuing, the account states: "The two local stores have been bought out by the community and run on a co-operative basis, while the civil facilities have been improved out of recognition by the simple means of the inhabitants putting their shoulders to the wheel."

"We hear a lot today about decentralization," the *Catholic Worker* continues, "and at the same time many sneer at 'the parish pump mentality.' But first things come first, and we could do with a much larger degree of self-help in our parishes and towns." To self-help, of course, must be added mutual help, animated by something better than the desire to prosper in a material way.



# SOCIAL REVIEW

## *Catholic Social Action*

**B**ECAUSE of traveling restrictions, the Catholic Association for International Peace will not conduct its annual meeting, customarily held in April. Instead a Study Conference will be arranged at Trinity College, Washington, on the second of the month.

The meeting will concern itself with the various aspects of the Dumbarton Oaks program, the Yalta meeting, and the coming San Francisco conference. The letter announcing these plans suggests that regional meetings should be held the country over. The need of discussing thoroughly the important issues which will be debated at the San Francisco Conference on April 25, is stressed particularly as a reason for holding local meetings.

**L**ONDON is now the temporary headquarters of the International Catholic Broadcasting and Television Office. This was announced at a press conference in London by Fr. J. Dito, president of the Office. Founded in 1926 at Cologne, the headquarters had been at Amsterdam since 1936. From there, contact was maintained with all parts of the broadcasting world. More than 30 countries were affiliated.

In 1936 the second International Catholic Broadcasting Congress was held at Prague where, in addition to the majority of the countries of Europe, the United States, South Africa, Australia and the Dutch East and West Indies were represented. The Director of Vatican Radio also attended the Congress. Subsequently discussions were held at Poznan, Vienna, Rome, Budapest, Paris, Dusseldorf and Hilversum for the purpose of promoting Catholic influence in broadcasting throughout the affiliated countries.

## *Civilian Labor Units*

**I**N the capacity of Military Delegate for the India and South-East Commands, Archbishop T. D. Roberts, S.J., of Bombay, remembered also the labor units in the Pastoral Letter published by him last fall. The paragraphs state:

"It is no secret that great numbers of Christian laborers work on the roads and aerodromes vital to our eastern campaigns. More than others (and this applies to many Indian soldiers and sailors too), they have suffered from the lack of spiritual ministrations by which they set great store. Variety of languages is but one of many obstacles still to be overcome. May God reward their constancy and patience; also the Indian priests who in their service have been deliberately blind to all except the needs of souls.

"In your names, I convey our most grateful thanks to the many priests all over India and Ceylon, who give the most generous service to the Forces, often at great

sacrifice and without remuneration. I commend to all the example of those commissioned chaplains who use every possible means to secure official help for such priests, as circumstances permit. The distances we have to cover and the wide dispersal of our Forces make them very dependent on the charity of local clergy."

## *Personalia*

**I**N Lucerne, Switzerland, Dr. Alfons Nätten-schwiller, one of the leaders of Catholic Social Action in Switzerland, has departed this life. He was made General Secretary of the Swiss Catholic Popular Association in 1908 and held this office at the time of his death.

He was a native of Galdach, St. Gall, where he was born in 1875. Among his numerous publications one on the Middle Class is of particular interest.

## *Community Church Structures Opposed*

**A** SUGGESTION by some Australian housing scheme planners that new housing areas should have a common building to serve all religious denominations has been strongly condemned by Archbishop Mannix, of Melbourne.

Speaking for the Catholic body, he said, "I wish to make it perfectly clear that any arrangement of that kind will never satisfy the Catholic Church or the Catholic people. We have our own beliefs and our own religion, and these do not mix with the beliefs and religion of non-Catholics." Under no circumstances would Catholics be prepared to use a common room or building for religious purposes with non-Catholic bodies, the Archbishop stated.

## *Emergency Aid for Households*

**R**ECRUITMENT of British women has recently been extended to cover recruitment for the Home Help Service, which supplies assistance, under a Government plan, for five categories of "domestic urgency." The situation has arisen because complete manpower and womanpower mobilization has made it impossible to secure assistance, during an emergency, from any normal source.

The Service began with help for expectant mothers. It is now extended to cover cases where the housewife falls sick; where she is called away to visit a husband in hospital and there are young children; where elderly persons are ill; and where several members of a family are ill at the same time. The Local Authorities pay the helper, and the householder contributes according to means. Women are being allowed to leave all but the most essential war jobs to volunteer for the Service, and part-timers are also accepted.



### *Co-operation*

**A**DAPTABILITY of co-operation to many uses is one of its outstanding qualities. There exists, to mention an example, in the Archdiocese of Bombay, India, the Bassein Passengers' Co-operative Transport Society, intended to provide members with means of transport, such as motor buses and cycles.

According to the names published by the *Examiner*, Catholic weekly of Bombay, in the account of the first General Meeting of shareholders, the organization is controlled entirely by Indians.

### *Unions' Mutual Aid Service*

**L**ITTLE mention is made outside of Unions of the benefit-payments to members from union funds. According to information recently released, 36 International Unions with a total membership in Canada of 150,760 paid benefits to Canadian members in 1943 totaling \$1,390,174, from headquarters in the United States.

Approximately half of this total was paid as death benefits, with most of the remainder being made up by old age, sickness and accident benefits. Less than \$12,000 was paid out as strike benefits. The services to society the Unions have rendered for so long a time in this manner are not sufficiently stressed by the press, while every strike is publicized.

### *Decrease of Farm Population*

**T**HE civilian population living on farms decreased from about 30½ million in April, 1940, to less than 26 million in April, 1944, according to estimates prepared jointly by the Bureau of the Census and the Bureau of Agricultural Economics. This decrease of nearly five million, or 15 percent, was caused partly by the movement of people from farms to centers of war industry and partly by the induction of young men into the armed forces, a factor which has reduced the total civilian population as well as the population living on farms.

Marked changes in the sex and age composition of the farm population, and in its occupational characteristics, accompanied the decrease in numbers. The number of farm families also decreased, but by a smaller percentage. The estimated number of families living on farms in April, 1944, was about 6½ million, or nine percent, fewer than in 1940.

The loss in the number of young adults living on farms has been especially severe. For males 14 to 24 years old, the decrease was about 1½ millions, or more than 40 percent, and for females of these ages it was about 700,000, or a little over 20 percent. There was also a loss of a little more than 20 percent in the number of men 25 to 44 years old on farms.

### *Federal Crop Insurance*

**P**UBLIC Law 511, Seventy-eighth Congress, authorizes the Federal Crop Insurance Corporation to insure spring wheat, cotton, and flax in the year 1945, together with corn and tobacco crops, on a trial basis. In order to provide working capital to implement such law, the Budget has presented an estimate of appropriation of \$30,000,000 to enable the Secretary of the Treasury to subscribe and pay for capital stock of the Corporation to such extent. The Committee on Appropriations, of the House, has recommended this program.

Capital funds of the Corporation, as of September 30, 1944, amounted to about \$1,400,000 of which approximately \$600,000 was earmarked for paying indemnity claims for past crop losses, leaving about \$800,000 to cover losses under new crop-insurance programs. In addition, working capital will be required for the purchase of commodities to the extent deemed desirable by the Corporation for the purpose of affording price protection against fluctuating market conditions.

### *Currency Reform*

**A** PROBLEM of timely import, to which few citizens pay no or unsufficient attention, has lead to the declaration by fifty-eight members of the Economists' National Committee on Monetary Policy. They urge both repeal of the present Greenback Law and certain sections of the Gold Reserve Act, as a basis for a "wholesome condition" of currency and as an aid to the Treasury's Financing Program. The document declares that, "considering the extensive program of financing confronting the United States Treasury and the fact that such financing can be undertaken best when the Nation's currency is in the most wholesome condition which circumstances will permit, we the undersigned members of the Economists' National Committee on Monetary Policy recommend the following monetary laws be promptly repealed":

1. The Thomas Inflation (greenback) Law of May 12, 1933;
2. Sections 8 and 9 of the Gold Reserve Act of 1934 which give the Secretary of the Treasury and the President power to fix the buying and selling price of gold at any point the Secretary "may deem most advantageous to the public interest";
3. Those provisions of the Gold Reserve Act of 1934 which apparently give the President the power to devalue our silver and subsidiary coins to the same extent that he devalued the gold dollar.

Signatures to this declaration are those of economists teaching in some of the leading universities of the country and of a few financiers, prominent among whom is Leonard P. Ayres, of the Toledo Trust Company.



### *Racialism*

ADDRESSING the opening session of a three-day plenary meeting of the Natl. Community Relations Advisory Council, conducted in New York City, Dr. John Slawson, Executive Vice-president, reported there had been an increase in all forms of racial tension in the United States.

Ascribing this increase to the economic and social dislocation of a war-time economy, Dr. Slawson said there has been an increase in anti-Negroism and anti-Catholicism as well as anti-Semitism. Fear of more stringent government prosecution during wartime has, however, resulted in a decrease in the number of active anti-Semitic organizations and professional anti-Semites. He warned that the insecurity and frustrations of large masses of people that may develop in the post-war period would unquestionably prove a threat to be guarded against.

### *Demand Equality of Pay*

IN the first case of its kind in Southern Illinois, Negro teachers of Cairo, Ill., have filed suit in the U. S. District Court in East St. Louis seeking salaries equal to those paid whites for the same duties. The petition was filed by twenty-six members of the Negro City Teachers' Association of Cairo. A few of the organization's members declined to be a party to the suit.

The teachers contend that Negro teachers and principals receive lower salaries than white educators and they are denied the equal protection provided in the fourteenth amendment of the Constitution. They seek a permanent injunction restraining the Cairo school authorities from continuing an unconstitutional salary schedule and appointment of a special master to determine the amount of back salary due them on the basis of equality.

### *The Nation's Liquor Bill*

STATISTICS, recently released, lend weight to the general impression that the American people are spending huge sums of money for alcoholic beverages. Total cost to the people of the drink bill for last year has been estimated by the Department of Commerce at seven billion dollars, or about fifty-four dollars a person. This amount is eighteen percent greater than the total of expenditures for the same kind of goods in 1943. But the Department points out that the increase is explained in part by the rise of three dollars in rate of excise tax on distilled spirits.

Total consumption of distilled spirits last year was estimated at one hundred and sixty-five million gallons, an increase of thirteen percent over 1943. Last year's sales of packaged and draft beer amounted to almost

three billion dollars, an increase of fifteen percent over the previous year. Expenditures for wine in 1943 rose only slightly above those of the twelve months of 1944.

### *Freedom of Speech*

THE Eighth Circuit Court of Appeals has refused to enforce an NLRB order directed against repeated expressions of anti-union opinions by company officials. Theory that employers are obliged to take position of absolute neutrality in all labor matters has been abandoned, says the Court, since decision of Supreme Court in Virginia Electric & Power Co. Circuit Court says:

"So long as the reasoning power of the employee and not his fear is appealed to, the Constitution protects. Certainly, effectiveness of statement is not a test of constitutionality; neither is accuracy of the views expressed. \* \* \* One may descend to vilification, false statement or exaggeration and still be protected in his right of free speech."

Company had no history of labor troubles nor union hostility. Employees had been advised, repeatedly and unmistakably, that they might, without reprisal, exercise freedom of choice in actions and opinions on labor matters.

### *Conscription*

BY a vote of 67 to 5, the Quebec legislative assembly on March first adopted the anti-conscription motion in which Rene Chalout, independent member for Quebec County, expressed regret that Prime Minister Mackenzie King "has broken his most sacred promises."

Mr. Chalout wound up debate on the motion by saying that "we are convinced more than ever that we are not fighting for great ideals but for interests."

### *Government Housing*

FRAME houses rented to farm families for \$6.50 a month, built by the Government in the bootheel cotton belt of Missouri, following the roadside sitdown of the sharecroppers in 1939, will be sold by the FSA, it has been announced. The 585 houses built to relieve the plight of day laborers and sharecroppers are in groups of 30 to 80 on seven 40 acre plots. All are projects for Negroes.

The camps will be offered for sale as a whole and if they are not disposed of the individual houses will be sold to farmers. The sharecroppers complain that off \$2.50 a day earnings they will be unable to buy. Now that the project was returned to the FSA from the Department of Labor Feb. 1, an Act of Congress prevents the Agency from operating any housing programs.



# HISTORICAL STUDIES AND NOTES

## WISCONSIN CATHOLICS AND THE CIVIL WAR

MANY elements went into the seething cauldron which is conveniently labeled the Civil War. Since it is well known that America's religious leaders furnished more than their share of ingredients, this article will try to sketch the minor rôle which Wisconsin's Catholics played in the war. The reader is warned in advance to expect nothing spectacular.

It was back in 1843, five years before Wisconsin achieved statehood, that the Catholics of the State were given their first bishop in the person of John Martin Henni, who took up his residence in Milwaukee. Not until after the Civil War had ended were two new dioceses created with their headquarters at Green Bay and La Crosse. From the foundation of the diocese of Milwaukee to the outbreak of the Civil War the Catholic population had grown from 20,000 to 200,000. Accordingly, Catholics constituted one-fourth of the entire population which was roughly 800,000 in 1861.

In January, 1861, the State of Wisconsin took a determined stand for the Union. Alexander Randall was an enthusiastic war governor who had shown his colors long before the conflict, even though he had won his office by the slim majority of 4,000 votes. Considering that power had not as yet been centralized in Washington, the rôle of governor assumes increased importance, but apparently the Catholics who were governed by Randall shared little of his enthusiasm. Randall, however, soon had the rare opportunity of giving Pope Pius IX a spirited lecture in person on the merits of the Northern cause, for he was named minister of the United States to Rome. Although Randall was appointed on August 6, 1861, he first saw the banks of the Tiber on May 21, 1862. On June 6<sup>1)</sup> he presented his credentials to the Holy Father, and, in reviewing his audience for William Seward, the Secretary of State, he said:

"I alluded to the course of a majority of the bishops and priests of the Roman Church, in the United States, for the purpose of drawing from the Holy Father, himself, an expression of the duty of the citizens, living

under a government, and protected by its laws, to support that government, and contribute to its stability; believing that an authoritative expression of the kind, might be advantageous, at home, in the way of improving the patriotic ardor of some of our foreign born citizens."<sup>2)</sup>

Randall admitted that he was not fitted for his post, so after a stay of less than three months, the ex-governor of Wisconsin returned to the United States to become assistant postmaster general. At the end of 1863 Rufus King, also a Wisconsin man, arrived in Rome to fill the office which he had declined two years before. King remained at the Vatican long after the war was over, and it was his duty to handle the extradition of John Surratt, the American refugee wanted for complicity in the assassination of Abraham Lincoln.

The Church in Wisconsin, as everywhere else, had grown strong owing to immigration from Ireland and from the Catholic regions of Germany. The Irish generally remained in the cities of the East and Middle West, and by their compact settlements they were able to exact considerations from candidates for public offices. On the other hand, the German Catholics often went inland and settled unobtrusively in the backwoods where their Americanization was retarded owing to their isolation and their use of a foreign tongue. The German Forty-eighters differed greatly from the Catholics and they rapidly found their way into the limelight and into the Republican and Abolitionist camp. A perusal of the *Wahrheitsfreund*, the Catholics' representative German paper, shows that the reporting of events was thorough, but it also reveals that the war was not regarded as a religious crusade. "We, too, want abolition," said the editor, "but not by way of disregarding established rights." Another light can be cast on the German Catholic situation by mentioning that Father Francis Weninger, S.J., a prominent itinerant preacher in all German communities from Boston to Austin, was definitely a Union man even though he rarely discussed politics. A man of his wide fame simultaneously reflected and created the attitude of his coreligionists.

At the time of the war there were slightly more than two-score Catholic bishops in the United States. Most of them were Irish. Wisconsin's

<sup>1)</sup> The date is not lacking in importance. On June 8 the Holy Father canonized twenty-six Japanese martyrs who had been crucified in 1597. To make the event impressive he had urged as many bishops as possible to be present in Rome. Many American bishops were there and doubtless they discussed among themselves the state of affairs in the United States and the course which the Church should follow.

<sup>2)</sup> United States Ministers to the Papal States Instructions and Despatches, 1848-1868, ed. by Leo Stock (Washington, 1933), p. 247.



Bishop Henni, a native of Switzerland, had been a friend of the Germans all his life, and he probably did not share fully the sentiments of his confrères, Archbishop Purcell of Cincinnati and Archbishop Hughes of New York, who were ardent supporters of the North. That they had different stakes in the war can be seen by one brief remark of the Most Rev. John Purcell. Writing late in 1864 he declared:

"We confess that it has greatly pained us to hear that certain rash, irreverent, and thoughtless men of our community have denounced and cursed the government, the administration, and their abettors . . . Did they not reflect that its downfall would be hailed with acclamation by our hereditary oppressors across the ocean? Did they not reflect that, if political salvation is ever to reach a far distant and beloved island, it must come to it from these United States which they would sever?"<sup>3)</sup>

Without digressing further into foreign affairs, it may be said that while Purcell hoisted the Stars and Stripes on his cathedral as soon as the war broke out, Bishop Henni calmly did the same in Milwaukee on April 25, 1861. The comment of the *Milwaukee Sentinel* was that the Bishop, like all other good Catholics, was a Union man and that this was but one of the many exhibitions of his patriotism.<sup>4)</sup> Incidentally, the *Sentinel* frequently publicized the pro-Union activities of Catholics in different parts of the North, no doubt with a view to stimulating patriotism among Wisconsin Catholics.

While the flag fluttered high above the shore line of Lake Michigan in Milwaukee, Madisonians read the following declaration from Father John Norris, the pastor of St. Raphael's Church:

"I have just heard that a report is in circulation in this city that Bishop Henni, of Milwaukee, wrote me a letter, ordering me to discourage all members of my congregation from enlisting in the service of our country.

"I hereby most positively assert that no such document has been received by me, and, furthermore, from my intimate knowledge of the feelings of the bishop, that there breathes not amongst us a truer patriot."<sup>5)</sup>

The last bit of data pertaining to the Bishop's attitude is the *Sentinel's* report of the funeral services for Captain Moses O'Brien of the Third Wisconsin who had fallen in the battle of Cedar Mountain in August, 1862. The bishop, who had only recently returned from Rome where he had attended the canonization of the Japanese martyrs, preached the sermon; he referred to the re-

billion and urged his hearers to support the government by enlisting.<sup>6)</sup>

In so far as Bishop Henni's 120 priests were concerned, nearly all of them were pioneering in the woods where only the thud of the axe disturbed the peace. Places like Madison, Green Bay, Oshkosh, and Watertown could boast only two Catholic churches while Racine was prosperous enough to have three. Out in the hamlet of Slinger a priest from Bavaria, Father Michael Deisenreider, surpassed his urban confrères in solicitude for the soldiers. Knowing how actively the United States Christian Commission was distributing Protestant literature in the camps; he suggested in the columns of the *Wahrheitsfreund* that a society be formed to provide Catholic literature as an antidote. Father Deisenreider proposed a small fee—10c per month—but he observed that if only 1,000 people joined, the tidy sum of \$1,200 could be spent annually for the good cause. Although his plea produced some action, the society which had its inception in Slinger came to naught.<sup>7)</sup>

(To be concluded)

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### Oldest Polish Settlement in U. S.

FROM a recent issue of the *Annals* of the Polish R. C. Union Archives and Museum it appears that Panna Maria, in Texas, is the oldest Polish settlement in the United States. Rev. Edward J. Dworaczyk has now published its Church Records from the time of the parish's foundation, apparently in 1855, "up to the time of the Confederate War," to quote the author. In fact, both baptisms and marriages are recorded as late as 1863. The first book of deaths and burials has, unfortunately, disappeared.

The first Priest to serve this oldest Polish parish in our country was the well-known Fr. Leopold B. M. Moczygemba, who baptized an infant, Paulina Bronder, on the ninth of February, 1855.

<sup>6)</sup> *Sentinel*, September 2, 1862. Henni had left New York with Father F. Etschmann on May 3. He returned to Milwaukee on August 14, 1862.

<sup>7)</sup> *Wahrheitsfreund*, February 3, 17, 1864; June 6, 13, 1864. Father Deisenreider was probably the spokesman for several Wisconsin priests. At the time of the Civil War Slinger did not have a resident pastor, but Father Deisenreider attended the parish and the newspaper items were marked Schleisingerville, the old name for Slinger. Father Deisenreider had been born in Bavaria in 1814; he was ordained in 1837; he came to Wisconsin in 1852 and labored there till his death in Farmersville, Dodge County, in 1880.

<sup>3)</sup> Richard Clarke. *Lives of the Deceased Bishops*, III, (New York, 1888), pp. 214-216.

<sup>4)</sup> *Sentinel*, April 26, 1861.

<sup>5)</sup> *Madison Daily Argus and Democrat*, April 24, 1861.



This Priest was known as a Missionary in various Western States.

While most of the children baptized and couples married by him bore Polish names, occasionally a German name is found, and there is even one Anglo-Saxon name recorded. On August 23, 1857, Fr. Moczygamba baptized a son of Thomas Mudd and wife, Delphina Mathcalf (probably Metcalf, a well-known New England name). The child, called John, had been born on February 2 of the year referred to. Both sponsors were, however, Poles.

Leading German names are those of George Zimmermann and his wife Wilhelmina Pritnagel, whose daughter Maria, born on October 30, 1855, was baptized November 14 of the same year. The godmother was Catherine Starks (Starke?). According to the record, George Zimmermann was a Doctor of Medicine.

That Church records should be written in Latin is, of course, not astonishing. But that the second pastor of Panna Maria, a Franciscan by the name of Anthony Rossadowski, should have inserted in the records no less than sixty-three baptisms in Spanish, and that his successor should have followed his example, is indeed astonishing. They went to the extreme even of recording baptismal names in Spanish, as, for instance, Catalina or Santiago (!).

Many parish histories contain lists of baptisms, marriages and burials. It is desirable this should be done, because publication of such records greatly aids those engaged in writing family histories.

## Collectanea

EVERY issue of the *Monatsbote*, publication of Holy Trinity Church in Boston, contains an installment of the story of that parish, contributed by Fr. Francis X. Weiser, S.J. In the March installment of this chronicle we find recorded:

"In April, 1908, the San Antonius Verein celebrated its tenth anniversary with High Mass and general Communion. In those ten years of existence the Verein had collected and handed over to the Pastor \$30,500 for payment of Church debts."

Certainly a worthwhile accomplishment and a new proof that the members of these societies were animated by remarkable zeal and contributed largely to the development of German parishes and schools.

The same installment of "The Story of Holy Trinity" records the name of "a great benefactor," Joseph Holhaus, who for years decorated the Church on all solemn occasions. And, as Fr. Weiser remarks: "In those days they did a lot more decorating than we do today, with our stricter interpretation of liturgical laws and modern fire laws."

Let us add that the oldest aid association in Boston's only German parish is the St. Vincent's Sick and Death Benefit Society. Now in its eighty-seventh year, it has paid to members and their descendants \$210,000.

Participation of the members of St. Mary's parish at Richmond, Va., in a St. Patrick's Day parade is referred to by the Benedictine Father in the "Historical Sketch" of the Church, published serially in the *Catholic Virginian*.

"In the good old days," he writes, "the feeling between the Germans and the Irish was not so friendly. In March, 1873, a large number of Germans and Irish held a 'good will meeting' in the basement of the Church. The Most Rev. James Gibbons, Bishop of Richmond [better known as Cardinal Gibbons] attended the meeting as an honored guest. At that meeting, the Germans were invited by the Irish to take part in the parade on the following St. Patrick's Day. The invitation was accepted."

Continuing, the narrator states: "Before the meeting adjourned, the Germans sang *Grosser Gott* slowly and solemnly. At the same time, the Irish sang 'Holy God We Praise Thy Name,' but in a more rapid tempo. Both sang their loudest, and each tried to drown the singing of the other. Imagine the noise."

"Incredible as it may seem," the historian says, "three German societies, St. Joseph's, St. Boniface's and St. Benedict's took part in the parade on St. Patrick's Day."

From this source we learned that there were at one time three Benevolent Societies in St. Mary's Parish; as far as we know, only the oldest one of the three, St. Joseph's, was affiliated with the CV before the Civil War. According to the Benedictine Father, no records remain to show when these societies were organized or disbanded. He does state, however, that they were affiliated with St. Mary's Church "between the years 1870 and 1902." Why the men of so comparatively small a parish should have wanted three societies of the same nature is a conundrum.



# Book Reviews and Notes

## *Received for Review*

- Biskupek, Rev. Aloysius, S.V.D. Priesthood, Conferences on the Rite of Ordination. B. Herder Book Co., St. Louis. 392 p. Price \$3.50.
- International Conciliation, February, 1945, No. 408. India Today and Tomorrow. Carnegie Endowment for International Peace, N. Y. 123 p. Price 5c.
- Sheehan, Arthur. Parish Credit Unions. The Christian Press, N. Y. 22 p. Price 10c.
- Klyber, Rev. Arthur B., C.Ss.R. To Be or Not To Be a Jew. Rev. Arthur B. Klyber, C.Ss.R., St. Louis. 40 p. Price 10c.
- Klyber, Rev. Arthur B., C.Ss.R. Jews and You. Rev. Arthur B. Klyber, C.Ss.R., St. Louis. 40 p. Price 10c.

## *Reviews*

WHAT is known as the "Bishops' Statement on International Order" has been made available to those seeking information on an important subject by the N.C.W.C. The document, signed by the members of the Conference's Administrative Board, in the name of the Bishops of the U. S., is published in the form of an eight page folder.

From the work of an Anglican scholar, "The Church and the Papacy," by Trevor Gervase Jaland, a reviewer obtained the opinion: "In their capital upon the Bosphorus emperor after emperor would be using the now established religion of the State as an instrument of absolutism, while Byzantine churchmen would be left with little occupation except endless wrangling over theological minutiae. Western Europe should be grateful to Popes such as Felix III and Gelasius I who by asserting the freedom of the Church from secular bondage kept Caesaropapalism at bay."

Castaneda, Carlos. Our Catholic Heritage in Texas. Vol. V.: 1780-1810. Austin, Texas, 1942, pp. 514. \$5.00.

This fifth volume of Dr. Castaneda on the Catholic Church in Texas sustains the author's reputation for first-class scholarship. The secularization of the Franciscan missions is told for the first time in this work with a degree of finality. As early as 1780 the Franciscan missionaries entreated the Spanish government to relieve them of the responsibilities of the temporal administration of the missions. While this had been a duty necessary in preceding years, it was now felt that a continuation of the practice would serve only as a constant source of disagreement with royal officials. Many of them who looked with envy upon the material success of the missions accused the missionaries unjustly of private interest in defending the neophytes from exploitation and despoilation.

The Spanish government, however, hesitated to comply with this proposal. Yet in 1793 the secularization of the missions took effect and the reserves built up during more than half a century of systematic and painstaking labors were wasted; the bulk of the property of

the missions was distributed among the neophytes, and the missionaries, relieved from the temporal responsibilities, continued to instruct the neophytes not only in religion but also in their civil duties in order to fit them to become citizens and to exercise the right of suffrage.

In spite of the new policy to abandon the missions as an agency for the control of the Indians in Texas, the enthusiastic Father Silva succeeded in founding a new mission on the northern frontier of Texas, Neustra Senora del Refugio, in 1793. Upon the attainment of American Independence, the Spanish officials decided to establish communications between New Mexico, Texas, and Louisiana. In 1795 Americans had obtained the right of navigation on the Mississippi and began to penetrate into Spanish territory. The growing pressure of the Americans and English upon Louisiana aroused the Spaniards to prepare against those new dangers. The Spanish commanders were unable to keep Americans from penetrating into Spanish territory and committing numerous outrages, as killing wild cattle, stealing horses and trading with the Indians. In 1800 occurred the first encounter of the American marauders and the Spanish troops on the Wichita River.

The news of the re-ceding of Louisiana to France in 1801 spread alarm among the officials and people of the United States, particularly in the West. The resentment against France was extended to Spain. The Louisiana purchase caused a growing distrust against the United States which led to the re-enforcement of the Spanish frontier. The pressing need of defending the territorial limits of Texas against the ambitious claims of the United States and American filibusters was met by the mobilization of a fairly large body of troops. Before long the Spaniards became convinced that the permanent salvation of Texas depended on colonization. Accordingly in 1803 the movement began to take shape to establish civil settlements.

The cession of Louisiana to France in 1800 and 1801 and its subsequent sale to the United States in 1803 started the flood of immigrants into Texas which was to grow into a mighty stream that swept ever-increasing crowds of settlers into the vast unpopulated province. The Louisiana Indians joined the Texas immigrants, and before long also American deserters found a home in Texas.

The hesitant policy of the commandant general in regard to the vital question of immigration had dampened the sanguine hopes of the liberal officials in Texas. As the year 1810 drew to a close, the ominous clouds of rebellion darkened the horizon in New Spain. The Mexican Revolution which had begun in September 1810, spread into Texas in January 1811, and Texas was not to stop short of complete independence from Spain.

The narration of the history is based on an even larger mass of unpublished documents than found in previous volumes. The list of such, printed pp. 442-471, runs up to no less than 812 items. The present volume brings again a wealth of new information and corrects a number of current errors. All is said in commendation of this fifth volume, if we state that it comes up to the superior scholarship of the former volumes.

JOHN M. LENHART, O.F.M.Cap.  
Pittsburgh, Pa.



# THE C. V. AND THE CENTRAL BUREAU

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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St. New Haven, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all mission gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

### Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## A NATIONAL WORK OF MERCY

THE people of the United States have an opportunity during April to show their concern for the welfare of the suffering people in the devastated war areas throughout the world. A United National Clothing Collection is to be conducted from April 1-30 for the purpose of gathering 150 million pounds of serviceable used clothing, shoes and bedding, to be distributed among the war-stricken population of Europe, China, the Philippines and other parts of the world. Delivery of the clothing will be the responsibility of the United Nations Relief and Rehabilitation Administration of which Mr. Herbert H. Lehman is Director General.

Chairman of the National Committee, composed of sixty-six outstanding citizens of the country which will direct the collection, is Mr. Henry J. Kaiser, the shipbuilder. Three officers of the War Relief Services of the NCWC are serving on the committee: Most Rev. Edward Mooney, Most Rev. Samuel Stritch and Most Rev. Francis J. Spellman. A number of outstanding Catholics of the country represent the laity.

The success of last year's clothing collection conducted under the auspices of the Catholic Bishops of the United States for the benefit of the people of Italy was referred to favorably at the meeting of the committee at the White House in March. Msgr. O'Boyle, who represented Archbishop Spellman, was called upon to give those present the benefit of his experience in the campaign of last year.

A statement regarding the campaign issued by Archbishop Mooney says:

"In view of the dire need for clothing to alleviate

the suffering of our brothers in Christ in many war-devastated lands, I am confident of active participation of Catholics of the United States in the United National Clothing Collection. Under the leadership of their Bishops and pastors, Catholic congregations of the entire country should respond, as they have in the past, to this new appeal for clothing for stricken humanity. Catholic people will certainly not fail to do their part in this great national act of charity."

Probably various methods will be adopted by the Dioceses to achieve so laudable a purpose. But before all it should be kept in mind that Catholics are expected to contribute to the diocesan collection of clothing. In the Archdiocese of St. Louis it has been decided to grant the children attending parochial schools a free day or two to be devoted to the task of collecting articles and to deliver them to a designated room in the parish hall or school. Here they are to be packed in cartons, awaiting the call of trucks which will haul them to the warehouse. By adopting this method it will be possible to determine just how many pounds of clothing our people have contributed to this charitable undertaking.

It is with pleasure we report that the second edition of 50,000 copies of the Prayer book "Trost im Gebet," intended for distribution among the German POW, is again being sponsored by the Bishops' War and Emergency Relief Fund. It will interest our members to know that over five thousands copies of this prayer book have been sent to Europe at the request of American Chaplains serving in POW Camps in the European theater of operations.



## With Our Chaplains

REGARDING the pamphlets intended for distribution among the men in the service we can state, like a market report, "demand steady." Requests and acknowledgements come to us from all parts of the world. The Chaplain of a Port Battalion, stationed overseas, writes us:

"I have seen and read your booklet, entitled 'Guide Right,' and feel that it has the power of accomplishing a great deal toward keeping servicemen on the right path. In order to be sure that as many men as possible may receive this booklet, I would appreciate five hundred (500) of them, for distribution to the men in this sector."

From Georgia came the following communication:

"Please send me 500 each of the following pamphlets: 'The Name of God' and 'Guide Right.' I know that the men here at the Field will appreciate the brochures. We have always had a good number of men reading religious pamphlets during my presence here, but since there are more men coming to our Field, I expect an increase of reading."

"Could I ask you for an immense favor?," begins the communication of a Chaplain on board of a battle ship somewhere in the Pacific. "Would you kindly send me one thousand copies of 'The Name of God—A Warning Against the Use of Profanity?'" Needless to say the booklets are urgently needed at this very moment by the crew."

A Chaplain, serving a Bombardment Group overseas, on the other hand, receipts for what was sent him, five hundred copies each of our three leading pamphlets. He assures us, "they are being distributed systematically weekly to the men, and I am sure many of them will be passed on to others. They will be productive of much good. 'Guide Right' was given to every man entering the Chapel for Mass on the Sunday on which the instruction was on purity. Next Sunday 'The Name of God' will be distributed the same way. And 'On Guard' will be similarly taken care of in the future."

We have frequently stressed the need of increasing the number of pamphlets at our command in the interest of the men in the service, many of whom are located in isolated spots. In this regard this same Chaplain writes us:

"In bad weather the men have more free time than is good for them away from home. Good Catholic fiction and non-fiction is eagerly sought by many of them. We can use more."

Let the following communication suffice for the present. The writer is with the Air Force Pacific Fleet. This is his statement:

"Thank you for the booklets, pamphlets and other religious material you have sent me. It will be very useful."

Further donations to defray the expense of printing our own pamphlets and purchasing others are solicited.

## Books For the P.O.W.

Wherever there are prisoners of war, the influence of the Holy Father makes itself felt. Not long ago the *Catholic Times*, of London, reported the Pope had provided food for Russian prisoners of war in Finland. The food was purchased by the Red Cross and wel-

comed by the Russians. The Vicar-Apostolic of Finland, Msgr. Cobbens, visited the Russian prisoners in their Camps which he found in excellent condition. In other Prisoners-of-War Camps he was enthusiastically received by Polish troops. As the *English Catholic News Letter* reports, the Pope has donated a liberal sum of money to be used for the "comfort and well-being, both spiritual and material" of the British on leave in Rome. A letter of thanks to the Pope from the members of the Catholic Women's League in Rome states in part:

"The Catholics of Great Britain will be deeply touched by the manifestations of the fatherly interest of Your Holiness in our undertaking, and to our small band of regular members, who are privileged to work in the Holy City; it will always be a source of immense encouragement both now and hereafter."

It must also be noticed that the Pope has assisted to a considerable extent the organization of the American Catholic Club for Allied Forces, which opened in Rome in July of last year. In our country, the Hierarchy through the Military Ordinariate has provided before everything else Chaplains for POW Camps. Whenever it was possible to assign Army Chaplains to care for the spiritual needs of Italian and German Prisoners of War, pastors of parishes, teachers in Colleges, etc., etc., were appointed Auxiliary Chaplains, not in a few cases to groups consisting of no more than fifty, sixty or seventy POW. And this too should be said, Commanding Officers almost invariably welcome the work of the Chaplains, whose influence undoubtedly promotes discipline and harmonious relations.

The Bureau is continuing to aid these Chaplains to the best of its ability. While the Chaplains' needs are usually not great, conditions make it difficult to comply with their requests, however reasonable. Thus one Chaplain wrote us:

"May I ask you now if you can find for me, or tell me where to get a German song book, especially one containing text and music. 'My boys' love to sing and I have already taken my copy of 'Das Goldene Buch der Lieder' (published by the Gotha'sche Buchhandlung before the war) to one of the Camps. Stechert (music publisher) in New York has nothing suitable. At each of my three Camps they are clamoring for music books. Also for reading matter. Can you tell me where I can procure something decent for the men to read?"

Fortunately we were in a position to comply with this Priest's requests, who had written in the letter we have quoted from:

"Let me add my voice to the many that have been lifted in praise of the splendid work of your Bureau, especially with regard to your help to the Chaplains."

From one of the oldest colleges in our country we received the following acknowledgment:

"Allow me to thank you for the catechisms and the second installment of German books for our POW Camp Library. I become more deeply indebted to you all the time. . ."

The following is a characteristic example of a number of letters received by us. The writer, Chaplain in a Station Hospital, informs us:

"As there are several hundred ambulatory patients among the German POW with whom I come in con-



tact, I recently met a few young fervent Catholics, Germans and Austrians, almost destitute of good reading matter. Moreover, there are some who wish to have books that might help them in their respective vocation or trade, as for example: Medicine, Chemistry, Pharmacy, Engineering, Mathematics, Literature, History, Religion and Philosophy. I therefore appeal to your untiring zeal to procure whatever you can lay your hands on. And I am sure that 'these men of good will' will never forget nor regret having been 'guests' in this country. There's pure gold to be found 'even amongst our enemies,' and we Catholics should ever be mindful to overcome our sensibilities and see the Suffering Christ in our fellow men. Be they friends or foes, relatives or strangers, Catholic or non-Catholic."

A request of this kind is not easily complied with. We have found it most difficult to obtain books in German for professional men. German Priests among the POW have been particularly anxious to receive Bibles. This will explain the following communication, in part a reply to questions we had addressed to the writer, a Chaplain:

"Your letter made the Prisoner of War Priest happy to know that a Latin-German dictionary is being sent. Please forward as many Catholic German Bibles as you can. I have tried everywhere to get some but without success. Likewise, it will be a real blessing if you can send theological works in German. This Prisoner of War Priest preaches every Sunday, so homiletic books will also be welcome."

"In charge of several hundred German POW," another Chaplain writes, "I would like to ask you to put me on your list in order that whenever you are ready to distribute copies of the second printing of 'Troost im Gebet,' I may receive two hundred of these booklets. They would about cover my recent needs."

Continuing the same writer states: "Did you distribute the German literature at your disposal? I am about to begin to build up a Library for our prisoners here at . . . Air Field. I took from our Seminary library about one hundred and fifty books, and I would be most grateful for any increase of this number."

Unfortunately the supply does not equal the demand. We must, therefore, once more appeal to Priests and lay people to scan their book shelves with the intention of sending us what they may be able to spare.

### *Generous Support*

**D**URING March, the Bureau received a contribution of \$300 from the Minnesota Branch of the CV for the Chaplains' Aid Fund. A number of other contributions have been received from men's organizations affiliated with the CV, and for all of them we are grateful. But on the whole there has been a reluctance on the part of the men's organizations to withdraw sums from their treasuries for such contributions. We cannot quarrel with this policy, but we feel that more societies could contribute toward this common cause by arranging dime-collections or adopting some other method favorable to the purpose in mind. It is not the amount that matters in the long run, but the spirit of co-operation and mutual aid which must be fostered and practiced that is so important.

### *Members of the Papal Household*

**E**IGHT Priests of the Diocese of Springfield, Illinois, had honors bestowed upon them by Pope Pius XII. Three were named Domestic Prelates: The Very Rev. Monsignor Louis Hufker, pastor of St. Boniface Church, Quincy, John B. Franz, Rector of the Cathedral of the Immaculate Conception, and Amos E. Giusti, pastor of St. Agnes Church, both of Springfield. Since his ordination, in 1908, Msgr. Hufker has co-operated almost continually with Branches of the CV. He attended a number of our Conventions and Study Courses, and has on frequent occasions assisted endeavors of the Bureau. Msgr. Franz has also deserved well of our organization, particularly so on two occasions: our National Convention in 1943 and a few years previously when the Catholic Union of Illinois met in Springfield. Both times he did everything possible to facilitate the Church services and the meetings held in the Cathedral hall.

Five of the Priests were appointed Private Chamberlains to His Holiness, Pope Pius XII: The Fathers Jessie L. Gatton, Diocesan Director of Hospitals, William J. Cassin, Diocesan Director of Catholic Charities, William Haug, Diocesan Comptroller, Alphonse J. Bertman, Pastor of St. Aloysius Church, at Springfield, and B. N. Manning, pastor of Ss. Peter and Paul Church at Collinsville.

It is furthermore worthy of note that five of these eight Priests were alumni of Quincy College at Quincy, Illinois, conducted by the Franciscan Fathers, while one made all of his higher studies at the Pontifical College Josephinum, Columbus, Ohio.

### *Are All Conventions Prohibited?*

**I**T appears that the impression prevails no Convention or inter-state meetings of any kind are permissible under the ruling on the subject made public not long ago. This assumption is not quite correct. According to reliable information the following rules obtain:

"(a) When attendance is less than 50, no permit is necessary and persons attending may travel from any section of country; (b) when attendance is from immediate vicinity or recognized commuting distance, number of attendance may be unlimited and no permit is required; (c) if not local in character and attendance exceeds 50, special permission should be obtained by writing Inter-Departmental Committee, Washington, D. C."

It would appear that some State Branches of the CV and the NCWU, by observing rules (a) and (b), could conduct their annual meetings. In Kansas, for instance, at no time has the number of delegates from outside the immediate environment of the town where the Convention was held, reached the stipulated number of 50. In other States, the number of delegates from "outside the immediate vicinity or recognized commuting distance" could easily be held down to less than 50, by instructing societies to send no more than one delegate.

We are not, however, advising officers of the organizations referred to, to adopt this course. We merely wish to publish the pertinent facts in the case.



## Volume Thirty-Eight

WITH this issue *Social Justice Review* embarks on the thirty-eighth year of its existence. With the passage of years our magazine has experienced various changes of an external nature; beginning with the present issue it no longer reminds readers that once upon a time it was known as *Central-Blatt and Social Justice*.

Such minor changes have been accompanied by a single-minded and inflexible adherence to a purpose which makes *SJR* unique, namely, the promotion of the knowledge and the application of Christian principles to contemporary political, economic, and social conditions. This policy has gained for our monthly quite a number of ardent admirers and supporters among Catholic prelates and clergy, at home and abroad; of scholars and students on the one hand, and among a certain segment of serious-minded laborers, farmers, and men of little formal education on the other. But the great body of Catholics, including the members of societies affiliated with the Central Verein, remain apathetic toward *SJR* as they do generally toward books and journals of a serious nature.

While members may not all be disposed individually to read *SJR* each month, they ought to be willing, considering the seriousness of the times and the problems which confront the Church and society today, to listen to an informal exposition and interpretation of the contents of *SJR* as a feature of monthly meetings. This was proposed by a Branch president, and could be adopted with great profit by all organizations affiliated with the CV. Every society has at least one or two readers of *SJR* who could perform this service.

### A Forward-Looking Message

FAITH and courage to face the future are called for, declares President Richard F. Hemmerlein of the New York Central Verein in a message, published in the organization's *Quarterly Bulletin*. This Branch of the CV is approaching the fiftieth anniversary of its founding.

Observing that the reason for the existence of the Central Verein is the foresight of our predecessors, Mr. Hemmerlein states: "Seeing the problems of their day and recognizing the means to their solution, they went to work, and our national organization, with its great body of individual units is the result." The president the New York CV calls for a similar exercise of foresight and initiative at the present time, for the welfare of our children and of generations to come. Two beneficial institutions of the CV are referred to: The Parish Credit Unions, "which have already resulted in service of untold value to thousands of families in the relatively brief time of their existence," and the Benevolent Societies.

Discussing the present condition of the latter organizations, Mr. Hemmerlein refers briefly to the plan evolved by the CV Committee, after long and serious study, for reinsuring the societies' memberships on a legal reserve basis. Officers and trustees are requested to learn at the earliest possible moment the details of this plan to give new life and a future to these venerable organizations which formed the original Central

Verein. Officers of these societies are reminded that indifference in this matter may result in unnecessary suffering to our own generation and to generations to come. Moreover, failure to strengthen organizations working for the Christian reconstruction of society also retards the growth of Christ's kingdom on earth.

Among the societies affiliated with the New York CV which have undertaken to study the re-insurance plan, the *Quarterly Bulletin* mentions St. Michael's Society of Poughkeepsie, N. Y.

### Branch President Writes

A CIRCULAR letter addressed to the members of the Catholic State League of Texas by President Frank Gittinger recalls the purposes of parish societies of men and women: "The support of the pastor in parish activities, closer co-operation and friendship among the members, and the creation of a greater interest in the parish and in matters of religion." Mr. Gittinger also gives the answer to the question, "Why a State and National organization of societies, such as the State League?" He says: "Because the Church is universal and there is need for action beyond parochial bounds. For this purpose the annual per capita tax is used."

The President of the State League of Texas furthermore stressed the communication received from Mr. J. M. Aretz, President of the Catholic Central Verein, an appeal to our members to acquire an extra War Bond, series "E," before May 31 of this year in accordance with the request of the Treasury Department.

The Texas societies are also asked to continue support of the Chaplains' Aid work of the Central Bureau. Contributions are to be sent to Mrs. Carl Herr, Treasurer, Muenster, Texas, who will forward them.

Each of the men's societies of Texas are now receiving *Social Justice Review* from the State Branch. In a previous letter, Mr. Gittinger suggested that each society appoint some competent member to read and discuss some of the valuable and informative articles in *SJR* at the monthly meetings. It is to be hoped that the societies addressed, as well as others throughout the country, may adopt this valuable suggestion. In this way the members of the various societies can obtain an understanding of the problems of today, presented in the light of Catholic principles. Along with the spiritual preparation, there is need of a constant alertness and cultivation of the mind in order to engage in effective Catholic Action.

### Co-operation Brings Results

DURING March the Bureau received an extraordinarily fine shipment of thirty-four cartons of mission goods from the Little Flower Mission Workers of New York City. Articles of clothing of every description and of a high quality attest to the zeal of this group. Among the unusual items contained in the shipment is a set of silver ware.

Similarly the Jordan Minnesota Mission Workers, affiliated with the Minnesota Branch, forwarded to the Bureau during the past month five large boxes containing 5000 feet of bandages and 175 pads for the lepers,



several quilts, 12 pairs of new shoes, and also a battery radio set. Seven large boxes were sent directly to the missions in northern Minnesota, Wisconsin, and South Dakota by the same group.

It is noteworthy that the work for the missions serves a very practical need, while at the same time it gives satisfaction to those members of the women's organizations who engage in this type of Catholic Action. It would redound to the benefit of lagging men's organizations were they too to engage in some suitable and specific types of action which would foster the spirit of sacrifice and co-operation. There is a special kind of joy and zest that comes to those who work together for some worthy endeavor.

### *A Farmer Fears*

**T**HUS far the farmers of the country have been able to fulfill the expectations of the Administration, to supply huge quantities of farm produce of every kind. Whether it will be possible for them to continue to furnish everything needed to supply the Army and Navy, lend lease, and our own people, remains to be seen.

One of the farmers who keeps the Bureau informed regarding rural matters states in his last communication to us:

"I have not written on agricultural problems for the reason that I feel that at this time such problems are—even for us farmers—of less importance than are those on which I have attempted to speak my mind (war, peace, Atlantic Charter, etc., etc.). I will say this, however, I fear that soon another one of my sons will be called into the service and should this come to pass, I would be at a loss to know how to operate the farm and to tend the hogs and other live stock. Thousands of other farmers find themselves confronted by the same difficulty. How, with such shortage of farm labor as exists, we will be able to meet the demand for farm commodities, God only knows."

Our all-wise and almighty planners, aided by their scarlet-tinted friends of the PAC, have the solution, of course!

### *Branch and District Meetings*

**A** TASK to which more members of the CV should devote themselves is the initiation of serious-minded members of the younger generation into the activities of the organization. Experience shows that leadership is assumed by organizations which succeed in capturing the enthusiasm of youth.

The members of the CU of Arkansas are active in this regard. An important feature of the Central District League meeting conducted in Good Counsel Parish, Little Rock, on Sunday, March 11, was the annual elimination public speaking contest for boys and girls. The Junior boys discussed the subject "Success or Failure," the Senior boys "Leadership," while both groups of the girls' contestants expounded upon the appropriate topic "Bringing Christ into the Home." Mr. Peter Hiegel, Conway, presided over the boys' and Miss Mildred Peitz over the girls' contests. Prizes of religious articles were awarded to the winners. Fr. Anthony

Lachowsky, Spiritual Director of the State organization, complimented the contestants and spoke briefly on Catholic leadership among youths.

Delegates from as far distant as Morrilton, Conway, Hattiesville, as well as from Little Rock attended the gathering. Rt. Rev. Msgr. Wernke, pastor of the host parish, addressed the opening assembly. The guest speaker was Mr. Joseph Carroll, of Little Rock, whose subject was "Catholic Leadership." The program was enhanced by the renditions of hymns by the junior choirs of Good Counsel and St. Edward's Parishes.

Mr. T. J. Arnold, President of the Central District, presided at the separate business session of the men's section. Mrs. Will Drilling, President, presided at the women's session, which adopted two resolutions, one in opposition to the military conscription of our youth during peace-time, and another based on the decision of the women's group to contact the managers of movie theatres in the respective communities in an effort to have the motion picture "Song of Bernadette" displayed in the theatres of Arkansas.

A motion passed at the women's meeting to render all possible assistance to the Sisters of the Institute of the Blessed Virgin, recently established at Winslow, Arkansas, is worthy of particular mention.

The speaker at the February meeting of the Rochester CV conducted jointly with the Women's Branch in St. Joseph's Parish was Fr. Milton J. Kelly. His address was devoted to the Statement on Nationalism and Internationalism.

Fr. Kelly pointed out the distinction between justifiable and desirable nationalism, and excessive nationalism which is to be condemned. He likewise defined Internationalism, and observed that true Nationalism and true Internationalism are not inconsistent; both are based on the natural law, ordained by God, the Supreme Law-giver. In his preliminary remarks Fr. Kelly praised the work of the Catholic Central Verein.

The Rochester Branch elected the following officers for the ensuing year: Very Rev. Stephen W. Aulback, C.Ss.R., Spiritual Advisor; William Wittman, President; Rudolph Schwenzer, 1st Vice-president; August M. Maier, 2nd Vice-president; Charles H. Mura, Recording Secretary, and George Kassman, Treasurer. Messrs. Philip H. Donnelly, William Roeger, Joseph H. Gervais, Harry deCocq and Oliver Wacenske will serve on the Executive Committee.

Conventions attended by more than fifty persons from outlying districts must be cancelled this year in accordance with an order of the War Mobilization Director. For this reason the Connecticut Branch, at its spring quarterly meeting held in Sacred Heart Parish, Hartford, on March 11, decided to cancel plans for a State Convention but to conduct instead an Executive Board Conference at some future date.

Rev. Joseph Rewinkel reported, the amount collected for the Burse for St. Thomas Seminary had reached \$3825.27, an increase of several hundred dollars since the last quarterly meeting. Progress was considered satisfactory.

The St. Franciscus Verein of Wallingford is approaching the fiftieth anniversary of its foundation; the



society will receive a wreath from the State league on this occasion.

The penny collection taken up for the benefit of the Chaplains' Aid Fund netted \$5.50. A social hour followed the meeting.

The regular monthly meeting of the St. Paul Catholic City Federation was conducted in Assumption Parish on Sunday, March 4. The guest speaker of the evening was Col. F. A. Markoe, of St. Thomas College, who gave an account of the bombardment and capture of Monte Cassino and of his experiences in Italy and North Africa.

At the March meeting of the St. Louis District League in St. Barbara's Parish, the Rev. Leo Byrne explained the minimum wage law pending in the Missouri legislature, and urged its adoption. The speaker gave figures regarding the lower-paid groups in Missouri, some of whom receive as low as thirteen cents an hour, while 75,000 workers in the State receive less than the proposed 40 cents an hour minimum. Questions and discussion followed Fr. Byrne's address, and the League went on record in support of the proposed law.

Other speakers were Fr. Joseph Lubeley, spiritual director, Fr. John F. Hoeschen, pastor of St. Barbara's Parish, and Fr. Stephen Hoehn, S.J., of Sacred Heart Church, Florissant. President Arthur Hannebrink of the CU of Missouri reported on the activities of the Legislative Committee regarding the proposed minimum wage law, the Missouri marriage law and the Mays compulsory military training bill pending in Washington.

The penny collection taken up at the close was intended for the Youth Movement of the Central Verein.

### Miscellany

A TEACHER in one of the leading Universities on the Pacific coast has written us:

"By the way, the fine article on the genesis of 'Jungle Diplomacy,' published in *Social Justice Review*, aroused the interest of Professor . . . , my chief, and he circulated it through the entire Department. But even apart from this contribution, the *SJR* seems to me right now more alive and interesting than ever."

The at the present time particularly consoling sight of 565 men approaching the Communion railing was granted parishioners of St. Francis de Sales parish on March 18, when the men's Benevolent Society observed annual Communion. The monthly meeting was held after breakfast, on which occasion eight new candidates presented themselves, four of them young men seventeen years of age. It is furthermore worthy of note that 86 members of St. Francis de Sales Benevolent Society are at the present time in the Service. The speaker at the Communion breakfast was Bro. Raymond Witte, S.M. He spoke on "Postwar Social Problems Resulting from Population Movement."

In Detroit, St. Joseph's Benevolent Society, of which Mr. Frank W. Schwartz is President, attended the Annual Mass and Communion in St. Joseph's Church on Sunday, March 18, in accordance with a requirement of the organization's constitution. This Mass is offered for the living and deceased members of the Society and every member is required to receive Holy Communion on this particular occasion.

For the past three years St. Benedict's Parish of Chicago has published *Service Special*, a monthly parish messenger, intended largely for the men in the Service. One of the Curates, Rev. Elmer Klug, edits the publication, of which four thousand copies are printed. At present there are seven hundred eighty-one parishioners enrolled in the various branches of the army and navy, while seven have died in the service of the country.

Of particular attraction is the "Mail Bag," containing bits of information from letters written by the men on various fronts of the theatres of war. The volumes of *Service Special* will one day be treasured as valuable evidence of the services the men and women of St. Benedict's Parish rendered their country in all parts of the world.

A particularly valuable contribution for the CV Library came from Brooklyn, where Mr. John A. Gehring had obtained, besides other books, a copy of the *Allgemeine Kunstgeschichte*, in six large volumes, by Albert Kuhn, O.S.B., published at various times between 1891-1909. Richly illustrated, this great work has few equals in any language. Fr. Kuhn, let us add, was born in the Swiss Canton Argau in 1839 and departed this life at Einsiedeln, where he had been Professor of Art in 1929. His book *Roma* experienced eight editions between 1878 and 1925.

Sometime late in February the pastor of a Detroit parish requested the cost of twenty-five copies monthly of *Social Justice Review*. The price being satisfactory, we were told to begin to send the required number copies of the March issue. Not long after we received a communication saying:

"Will you kindly increase our order for *Social Justice Review* to fifty copies per month? We would also like to be billed each month for the copies sent rather than annually, since we intend to increase our order as demand warrants."

We have frequently suggested our monthly should be sold at Church doors, etc. The plan is entirely feasible as we know from experience, as it is being carried out in a number of cities.

The nature of a certain request addressed to the Bureau may be guessed from the acknowledgment received:

"The Cathedral clergy wishes to inform you that we received the supplies you forwarded to us. These supplies were requested to assist our work with the Indian patients hospitalized in our local Indian Tuberculosis Sanatorium. What you have sent us was most appropriate and should be quite adequate for our immediate needs."



# DAS SOZIALE APOSTOLAT

## AN DER KATHEDRALE ZU SANTA FE.

(Aus den Lebensnachrichten des hochw. Peter Koppers.)

WENN ich auch Priester war, so war mein Herz gerade so jung wie das eines jungen Burschen und mein grösstes Vergnügen war, die jungen Burschen um mich zu scharen zu Spiel und Vergnügen, aber auch in ernster Unterhaltung und sogar im Unterricht tiefer Gegenstände. So scharte ich denn eine Anzahl junger Burschen um mich, gründete einen sogenannten Club. Was ich den Jungen alles erzählt und was ich denen beigebracht habe, damit will ich keinen langweilen. Nur will ich berichten, wie ich das Interesse der Jungen wach hielt. Jede Gelegenheit, die ich während der Woche finden konnte, wurde benutzt mit den Jungen zusammen zu sein; jeder Sonntag Nachmittag aber war ganz für uns, es sei denn, dass etwas Unvorhergesehenes dazwischen kam. Zweimal haben wir das kleine Städtchen Santa Fe ungefähr in Aufregung gebracht. Eines Sonntags versammelten wir uns auf dem Platze vor der Kathedrale in eine Hasenjagd zu veranstalten, natürlich nicht in Santa Fe selber, denn dort gibt es keine Hasen, die man mit Knüppeln totschiessen könnte, sondern nur eine andere Sorte, die man auch Hasen nennen könnte. Mit mächtigen Knüppeln und auch jeder mit einer Pfeife (whistle) versehen, marschierte unsere Truppe singend und jodelnd durch die Stadt. Das war noch nie in Santa Fe vorgekommen, aber je mehr Fenster aufgerissen wurden und je mehr Leute auf die Strasse liefen, desto lauter wurde gesungen. Wir marschierten in der Richtung zum Sunmount Sanitarium, aber da es da gar keine Hasen irgend welcher Art giebt und da dort nur die besten und gebildeten Leute wohnen, so marschierten wir vorbei ohne zu sin-  
gen, und gelangten dann in das Eigentum eines alten, guten deutschen Ansiedlers, des Herrn Nabel. Er hatte vierhundert acre Land da am Fusse der Sunmount Berge und da konnten wir uns so richtig austoben. Diese Berge zu durchstreifen und die Hasen mit den Schwänzen zwischen den Hinterbeinen laufen zu sehen, brachte mich auf den Gedanken, dass so auch menschliche Hasen, deren Gewissen nicht rein ist, den Schwanz einziehen und davonlaufen, wenn die Sache heiß wird.

Ein andermal verfielen wir auf einen anderen

Gedanken, nur um die Aufmerksamkeit der Spiessbürger von Santa Fe auf uns zu ziehen. Wieder an einem Sonntag Nachmittag versammelten wir uns auf dem Cathedral Platz. Jeder der Junge kam auf einem Esel an. Ich war der einzige zu Pferd. Der grösste Esel eröffnete die Prozession und dann folgte die ganze Kavalcade. Es waren ungefähr vierzig Jungen und jeder auf seinem Esel und wir ritten durch die ganze Stadt und ich folgte hoch zu Ross. Solche Sachen sieht man heute nicht mehr, denn heute besucht die Jugend lieber shows, fährt auto, oder, was noch schlimmer ist, man treibt sich mit allerhand Mädels herum. Jedoch, die Esel waren zu jener Zeit nicht so dumm und sie kannten auch die Gesetze der Sittlichkeit und des Anstandes!

Meine zweite Vorliebe war das Bauen. Dazu habe ich denn auch eine kleine Gelegenheit gehabt. Es gefiel mir immer, wenn ich eine Kapelle besuchte, deren Inneres schön und reinlich aussah. Was mir nie gefiel, war eine Kapelle, deren Inneres nach jedem Regen renoviert werden musste. Eine solche war die Kapelle von Rio Tesuque, etwa sieben Meilen von Santa Fe gelegen. Da musste eben ein neues Dach drauf. Damals hatte ich keine Ahnung von dem heutigen Santa Fe Stil, wie er bekannt geworden ist. Seit die Schriftsteller und Maler anfangen, sich in New Mexico nieder zu lassen — vorher baute man nicht im Santa Fe Stil, sondern im mexikanischen Stil, eine Abart des spanischen Stiles, und doch eigener Art.

Wenn man in New Mexico ein Gesetz machen würde, das befiehlt, die Häuser der Spanisch-Amerikaner sollten im mexikanischen Stil gebaut werden, so würde New Mexico heute noch viel schöner sein, als es ist. Lasst die Amerikaner bauen wie sie wollen; aber sie würden sich jedoch rasch an die richtige alte mexikanische Bauart gewöhnen. Damals war ich auch so dumm, als ich ein neues Dach auf das Kirchlein von Rio Tesuque auflegen wollte. Der gute Wille war da, aber nicht die Einsicht. So fing ich denn an Geld zu betteln, um ein neues Dach auf das Kirchlein zu setzen. Ein Giebedach in solcher Umgebung, wie das schöne mexikanische Tesuque Thal! Ich organisierte die Leute in Tesuque und die Arbeit fing an; wir leisteten sie selber. Jeden Morgen fuhr ich mit Pferd und Wagen von Santa Fe nach Tesuque, sorgte um acht Uhr da zu sein und dann haben wir innerhalb vierzehn Tagen ein Giebedach auf das Kirchlein gelegt. Jedesmal wenn ich von weitem auf der Landstrasse an dem Kirch-



lein vorbeifahre so ärgere ich mich immer über meine damalige Dummheit. Wenn ich noch ein bisschen älter werde, ärgere ich mich vielleicht über noch andere Sachen, sogar darüber, dass ich meine Lebensgeschichte geschrieben habe.

Als ich Kaplan in Santa Fe war, habe ich nicht immer im Hause gesessen und gewartet bis die Leute zu mir kamen. Nein, ich bin zu den Leuten gegangen und habe besonders die Amerikaner aufgesucht, denn die zeichneten sich gewöhnlich aus durch ihre Abwesenheit von religiösen Ceremonien. Man konnte es ihnen auch nicht so sehr verübeln, denn ausser den liturgischen Ceremonien in der Kirche selber war alles andere in spanischer Sprache gehalten, was den meisten auch spanisch vorkam. Einmal wurde ich zu einem Kranken gerufen, der im höchsten Grade schwind-süchtig war. Er war Ire, und ausserhalb der Kirche verheiratet, und er hatte natürlich seine religiösen Pflichten vernachlässigt. Seine Entschuldigung war, dass er seit Jahren keine englische Predigt mehr gehört habe. Ein anderes Mal hörte ich, dass ein Durchreisender in einem Hotel, dessen Inhaber nicht sehr katholikenfreundlich war, krank darnieder lag. Der arme Kerl lag in einem kleinen Zimmerchen im dritten Stock und als er einen Priester plötzlich an seiner Seite sah, der wenigstens etwas Englisch sprechen konnte, war er so erstaunt, dass er ausrief: „Ich dachte die Priester hier könnten nicht Englisch sprechen.“ „Nun,“ sagte ich, „die Priester sind fast die Einzigen, die Englisch sprechen und ebenfalls die spanische Sprache bemeistern“. Ein anderer Fall war der Mike Stanton's; er ist tot. Ich wusste gar nicht, und ich glaube kein Priester wusste es, dass Mike katholisch war. Ich erinnere mich noch genau daran, als ich gerufen wurde, Mike zu besuchen. Ein paar Mal war ich bei ihm, so dass wir gute Freunde wurden. Der einzige Grund weshalb er seine religiösen Pflichten vernachlässigt hatte, war: Nichts Englisches in der Kirche, alles Spanisch. Er war froh, dass er einen Priester bei sich sah, bis die Seele seine irdische Hülle verliess. So kam es, dass die Amerikaner nicht mehr zur Kirche gingen, aber wie ihnen bekommen?

Ich hatte einen guten Freund in Santa Fe, der krankheitshalber von Illinois mit seiner Familie nach Santa Fe gezogen war. Er war ein Deutscher und manche Stunde habe ich bei ihm zugebracht. Den ganzen Tag sass er vor seinem Hause unter dem Portal und da haben wir über manches gesprochen und ich habe sehr viel von ihm über Amerika gelernt. Natürlich wurde auch

über die Notwendigkeit gesprochen, Organisationen zu haben, die der Kirche wertvoll und nützlich sein könnten. Schliesslich verfielen wir auf den Gedanken, die katholischen Männer in einen Verband zusammenzuschliessen, um ein katholisches Männerleben in Santa Fe auf die Beine zu bringen. Ich wusste dass es notwendig war. Eins gab mir viel zu denken. In der katholischen Kirche besteht die Verpflichtung, der Osterpflicht zu genügen. Ich kannte verschiedene angesehenen Amerikaner, die diese Pflicht vergessen hatten. Als die Fastenzeit ihrem Ende zu ging und ich von gewissen Herren nichts sah, bin ich ihnen auf die Bude gerückt. Ich ging einfach von einer Office zur anderen, stellte mich vor und in meiner Einfalt denkend, dass alle katholisch sind, wenigstens im katholischen Santa Fe, der Stadt des heiligen Glaubens, las ich manchen Herrn die Leviten, weil sie Sonntags nicht in der Kirche zu sehen waren und noch mehr, weil sie ihrer Osterpflicht nicht nachkämen. Manchmal wurde ich ausgelacht und einmal sogar herausgeschmissen, aber ich habe auch ausgefunden, dass es notwendig ist, Hausseelsorge zu betreiben, wenn man Kirchenseelsorge haben will. So oft wurde mir gesagt: „Ich habe während des Tages keine Zeit und ich kann nur abends zur Beichte gehen“. „Schön, habe ich gesagt, kommen Sie heute Abend und ich höre Ihre Beichte auf meinem Zimmer. Ich werde warten und morgen früh, sehr früh, bin ich in der Kirche und Sie verlieren keine Zeit“. Alles das gab mir zu denken und ich wollte die Männer zusammenschliessen. Ich schrieb einen Aufruf an alle Männer von Santa Fe, dem Deutsch-römisch katholischen Centralverein in St. Louis beizutreten, liess diesen Aufruf drucken und brachte ihn stolz auf mein Zimmer, wo ich etwa fünfhundert Exemplare auf meinem Tische liegen hatte. Wenn man eben dumm ist, so ist es hart klug zu werden. Denke jemand mal an: ein Aufruf dem Deutschen Amerikanischen Centralverein beizutreten, was das für einen Eindruck gemacht hätte auf die irländischen Katholiken und besonders auf die spanischen Katholiken? Die Verteilung dieser Flugblätter wurde mir aber erspart und somit auch die Blamage. Der gute Vater Derache vom Sanatorium kam am Nachmittag auf mein Zimmer und da fand er den Aufruf und natürlich las er ihn durch. Kurzzerhand nahm er die 500 Abschriften mit und gab ein Exemplar meinem Pfarrer. Dem hatte ich nichts gesagt, aber ich wollte ihn vor einem sogenannten *fait accompli* stellen. Gegen Abend kam ich zurück und fand mein gedrucktes Mate-



überhaupt nicht mehr vor. Bei Tische sagte ich nichts, nur schien mir mein Pfarrer sehr bestürzt zu sein. Um aber meiner Sache sicher zu sein und mich nicht noch mehr zu blamieren, suchte ich nach dem Abendessen Father Derache auf. Er bot mir eine Priese an und dann fing der alte Herr an zu lachen. Ich sah, dass ich mich blamiert hatte und dass ich auch meinem alten Pfarrer eine Erklärung schuldete, denn ohne sein Wissen war ich in dieser Sache vorgegangen. Das war nicht recht und so ging ich schnurstracks noch vor dem Schlafengehen auf sein Zimmer und gab als Entschuldigung meine Unerfahrenheit an. Er nickte lange mit seinem Kopfe und dann stellte er mir die Frage: Weshalb nicht die Organisation der Columbus Ritter ins Leben rufen? Damit war das Wort gesprochen und mit Hülfe von Msgr. Fourchegu machte ich mich an die Arbeit. Die Organisation der Columbusritter in Santa Fe einzuführen. Es waren ein paar K. of C. in Santa Fe, aber ich selber verstand überhaupt nichts von der ganzen Organisation. Wenn ich um Auskunft fragte, so bekam ich oft nur ein mitleidiges Lächeln zur Antwort, als ob man sagen wollte: „Du dummer Schelm, du musst noch viel lernen.“ Es war für mich genug, dass diese Vereinigung eine der grössten Männerorganisationen des Landes war und dass mein Pfarrer sie in Santa Fe haben wollte. Nur hatte er mir eines Tages gesagt: „Sage dem Erzbischofe nichts.“

Es kam mir nie in den Sinn, dass der Erzbischof dagegen war. Ich suchte nach und nach alle diejenigen Amerikaner und Spanisch-Amerikaner auf, die, wie mir schien, für eine solche Organisation passten und zu gleicher Zeit wurden die Applikationspapiere ausgemacht, die ich dann meinem Pfarrer zum Gutachten unterbreitete. Als die genügende Anzahl zusammen war, taten die paar Columbus Ritter in Santa Fe alle nötigen Schritte für die Initiation. Der Herr Pfarrer hielt aber mit der Organisation unerklärlicher Weise zurück bis der Erzbischof nach dem Osten reiste. Dann spornte er mich an und alles sollte sobald wie möglich durchgeführt werden. Erzbischof Pitaval wollte die K. of C. nicht und darauf zielen auch die folgenden Worte hin, die in 1931 über den Santa Fe Council gedruckt und veröffentlicht wurden: „Santa Fe Council No. 1707, located at Santa Fe, N. M. etc — was organized on the 19th day of October, 1913. . . . This Council should have been organized years previous, but circumstances, which it is best not to mention here, prevented it until this time.“ Es wurde mit Hochdruck gearbeitet, um alles fertig zu haben

bevor der Erzbischof aus dem Osten zurück erwartet wurde. Sogar Telegramme wurden zum Hauptsitz der K. of C. in New Haven, Conn., geschickt, um alle Erlaubnisse rasch zu erhalten. Eine Versammlung nach der anderen wurde in der Zeit in Santa Fe abgehalten, wie folgende Ausschnitte aus dem *New Mexican* zeigen:

K. of C. Meet Tonight — The K. of C. and the proposed new members will meet at 7:30 o'clock tonight in Fireman's hall on San Francisco Street and a large attendance is desired as matters of great importance are coming up. The prospects of establishing a strong council in Santa Fe are considered exceedingly bright owing to the untiring efforts of the Rev. P. Kuppers. Some of the most prominent Catholics in the City have applied for membership in the council to be established."

Nachdem der Council in Santa Fe Tatsache geworden, hiess es in dem Santa Fe *New Mexican*: „Following the efforts of Father Kuppers, assistant priest of the Cathedral of St. Francis, a Knight of Columbus Council has been formed here."

An dem Tage der Initiation war es das erste Mal in der Geschichte von Santa Fe, dass Spanisch-Amerikaner und Anglos, arm und reich, gelehrt und ungelehrt, in eine Organization zusammengeschlossen wurden, die alle Amerikas umfasst. Der neunzehnte Oktober, 1913, ist ein Gedenkstein in der katholischen Geschichte von Santa Fe.

(Schluss folgt)

## Contributions for the Library

### General Library

GEHRINGER, JOHN A., N. Y.: Catholic Benevolent Legion, 1916; Smiles, Samuel. Self-Help, 1881; St. Anthony's Church, Brooklyn, N. Y., Souvenir Sketch, 1872-1897; St. Monica's Centennial, St. Monica's R. C. Church, Jamaica, N. Y., 1838-1939.—NATIONAL COMMITTEE of AMERICANS of POLISH DESCENT, N. Y.: Death at Katyn.—CATHOLIC PRESS ASSOCIATION: Proceedings of the 34th Annual Convention, the C.P.A. of the U. S.—COCHRAN, HON. JOHN, Washington, D. C.: Congressional Directory, 79th Congress, 1st Session, February 1945; Vestal, Stanley. The Missouri, 1945; Fair Trade and the Retail Drug Store; Edvard Benes In His Own Words.

### Library of German-Americana

N. N., Mo.: Evangelisches Gesangbuch, 1878; Das gemeinschaftliche Gesangbuch, 1846.—GEHRINGER, JOHN A., N. Y.: Golden Jubilee Souvenir, Bushwick Council No. 99, Catholic Benevolent Legion and Kameradschaft, Brooklyn, N. Y., 1885-1935; Lossing's Vereinigte Staaten, 1882; Regeln und geistliche Andachts-Uebungen der Marianischen Congregation der ledigen Gesellen, 1885.—N. N., per John A. Gehringer, N. Y.: Kuhn, Dr. P. Albert, O.S.B., Allgemeine Kunst — Geschichte mit Aesthetischer Vorschule, Einsiedeln, 1909. Six volumes, illust.



## Acknowledgment of Monies and Gifts Received

### Central Bureau Emergency Fund

Previously reported, \$4745.92; Penny collection, St. Francis de Sales Benevolent Society, St. Louis, \$9.50; St. Albertus Society, Milwaukee, Wis., \$25; M. P. Walz, Minn., \$3; CWU of New York, \$50; Rev. L. P. Henkel, Ill., \$5; Jos. A. Hahn Family, Conn., \$10; St. John Baptist Soc., Sleepy Eye, Minn., \$10; St. Nicklaus Soc., New Trier, Minn., \$10; Syracuse Branch, NCWU, N. Y., \$25; Mrs. De Wald, Ind., \$25; Mrs. Geo. J. Philipp and daughter, Mrs. Ryan, Ind., \$20; Our Lady of Good Counsel Circle, Springfield, Ill., \$10; Branch 1124 C.K. of A., Scranton, Ark., \$2.50; Chicago District, NCWU, Ill., \$10; Allegheny County Section, C.C.S. of A., Pa., \$12.21; Rev. Felix Ullrich, O.S.B., Florida, \$5; St. Joseph Soc., Meire Grove, Minn., \$25; A. B. K., Maryland, \$5; St. John Catholic Club, New York, N. Y., \$5; J. B. Hanfland, Ill., \$1; Branch 5, C.K. of St. Geo., Pittsburgh, Pa., \$5; Holy Trinity Altar Society, St. Louis, \$50; J. N. Jantz, Mich., \$3; Men's Section, Catholic State League of Texas, \$50; Women's Section, Catholic State League of Texas, \$25; St. Joseph Soc., San Antonio, Tex., \$5; St. Joseph Soc., Easton, Pa., \$10; Rev. B. H. Eppmann, Ill., \$2; St. Joseph Soc., Wadena, Minn., \$15; Rev. A. C. Schnellenberger, Ind., \$15; St. Elizabeth Soc., Caledonia, Minn., \$5; St. Michael's Soc., Morgan, Minn., \$5; Peter Kuhl, Minn., \$20; M. L. Kuhl, Minn., \$5; St. Margaret Soc., Sleepy Eye, Minn., \$5; Minnesota Branch C.C.V., \$300; Rev. F. J. Remler, C.M., Ariz., \$5; Liberty Sick Circle, New York, \$5; Mrs. J. Thomas, Mo., \$5; St. Anthony's Benevolent Soc., St. Paul, Minn., \$10; St. Anthony Soc., Rosen, Minn., \$10; Holy Family Soc., Mankato, Minn., \$10; Miss M. Arnheiter, N. Y., \$5; Miss Mary Benson, R. I., \$2; St. Joseph's Court 245, C.O.F., Elgin, Ill., \$5; Total to including March 20, 1945, \$5591.13.

### Donations to Central Bureau

Previously reported, \$114.32; A. Schneiderhahn, Mo., \$25; J. B. Hanfland, Ill., \$2; Branch 5, C.K. of St. Geo., Pittsburgh, Pa., \$1; Total to including March 20, 1945, \$142.32.

### St. Elizabeth Settlement

Previously reported, \$9108.64; Hannah Eichacher, Mo., \$6; Interest Income, \$49.20; Surplus Food Administration, \$166.32; United Charities, Inc., St. Louis, \$478.93; From children attending, \$427.02; Total to including March 20, 1945, \$10,236.11.

### Catholic Missions

Previously reported, \$5592.98; Rev. J. A. Vogelweid, Mo., \$143; CWU of New York, \$10; Mrs. Mary Moore, Calif., \$100; Mrs. D. Costello, Ill., \$2; Jos. A. Hahn Family, Conn., \$5; S. Stuve, Mo., \$1; St. John Y.M.B. S., New York, \$7; St. Clara's Orphanage, Denver, Colo., \$5; J. N. Jantz, Mich., \$1; Mrs. G. Steilein, Pa., \$10; Total to including March 20, 1945, \$5876.98.

### Gifts in Kind

were received from the following men and organizations of men (including receipts of March 19, 1945):

Articles for Church and Sanctuary Use, from: Rev. Wm. Fischer, D.D., Mo. (1 misal).

Wearing Apparel, from: Rev. Wm. Fischer, D.D., Mo.

Books, from: Rev. Leo P. Henkel, Ill. (4); Rev. Jos. A. Bartelme, Wis. (9); B. Herder Book Co., Mo. (10); Rev. Wm. Fischer, D.D., Mo. (2).

Magazines and Newspapers, from: B.

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SAINT LOUIS, 1, MO.

Herder Book Co., Mo.; S. Stuve, Mo. (newspapers); Wm. P. Gerlach, Minn. (magazines).

Miscellaneous from: B. Meiswinkel, California (2 scrap books); Rev. Paul Landsmann, Louisiana (1 set breviaries, 1 prayerbook); Rev. B. J. Blied, Wis. (4 prayerbooks); Rev. A. A. Wempe, Mo. (greeting cards); Rev. Leo P. Henkel, Ill. (3 prayer books); Jos. B. DeMoor, Mo. (29 devotional books); Rev. G. J. Zentgraf, Calif. (cancelled stamps); S. Stuve, Mo. (proprietary medicine); Pallotine Fathers, Milwaukee, Wis. (100 pamphlets); Rev. Wm. Fischer, D.D., Mo. (3 prayerbooks); B. Herder Book Co., Mo. (pamphlets devotional books, 4 prayerbooks).

## Aid For a Stricken World

## United Natl. Clothing Collection

Through the Month  
of April

Deliver Bundles to  
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